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VOL. I.

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Library of the Holy Ghost.

VOL. I.

THE BREAD OF LIFE:

OR

ST. THOMAS AQUINAS

ON THE

ADORABLE SACRAMENT OF THE ALTAR

ARRANGED AS MEDITATIONS

WITH

Prayers and Thanksgivings for Holy Communion,

BY

FATHER RAWES, D.D.



'They shall live upon wheat, and they shall blossom like a vine.' *Osee* xiv. 8.

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1879.

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WITH
ADORATION AND LOVE AND UTMOST WORSHIP

I LAY

This Book

AT THE FEET OF

JESUS IN THE BLESSED SACRAMENT,

THE WORD MADE FLESH

DWELLING IN THE INACCESSIBLE LIGHT.

‘TO THE REV. FATHER RAWES, S.T.D.

‘My dear Father,—When you founded the Confraternity of the Servants of the Holy Ghost a little more than two years ago, I felt a lively sense of joy and thankfulness. It was the embodiment of a devotion to which for more than thirty years I owe the chief blessings and graces of my life.

‘I see it now reorganised and blessed by the Vicar of Jesus Christ, and founded in an Archconfraternity in the Church of the Oblates of St. Charles. I rejoice all the more in this because I believe that devotion to the Holy Ghost ought to be the special devotion of priests. We are consecrated and anointed by Him. The grace that is in us by the imposition of hands is infused by Him, and our whole priestly and pastoral work depends on Him. If by His indwelling we are spiritual and supernatural, we shall draw souls to Him by His own light and power. If we are natural and external, or merely logical and learned, we shall be praised and followed by the world, and thereby have our reward. St. Gregory the Great says, “Nemo docenti homini tribuat quod ex ore docentis intelligit, quia nisi interius sit qui doceat doctoris lingua exterius in vacuum laborat.”

‘I am also greatly rejoiced to see your scheme for a “Library of the Holy Ghost.” For many years I have sought out all the writings and treatises I could find on this great subject, which, as it pervades the preaching and writing of the Apostles, so it is to be found with singular fulness in the Fathers and in the Saints of the Church.

‘My two poor books on the Temporal and Internal Mission of the Holy Ghost were written with the hope and prayer that they might rouse some of you to carry on more worthily what I had slightly begun. Your Library will, I hope, more than fulfil this desire.

‘May God give you many years to serve Him fervently in the light and the love of the Holy Ghost.—Believe me always, my dear Father, yours affectionately in Jesus Christ,

‘HENRY EDWARD,
Cardinal Archbishop of Westminster.

‘Archbishop’s House. Whitsuntide, 1879.’

PREFACE.

TO THE SERVANTS OF THE HOLY GHOST.

THERE is a very beautiful treatise of St. Thomas Aquinas on the adorable Sacrament of the Altar. It is hard to know which to admire more, the fullness and precision of its arrangement, or the way in which he brings in the words of the Holy Ghost from the Sacred Scriptures. From this treatise, and nearly always in its very words, I have arranged these Meditations for the Servants of the Holy Ghost. In fact, all that was needed was to number or letter the divisions of the book so that they could be easily seen. The prayers and thanksgivings I have added. I have put the teaching of the Saint by itself, and the words of the Holy Ghost by themselves. In this I have only carried out what St. Thomas has himself done in the treatise. For the more part he has, after stating and explaining his points, put the texts by themselves, referring to the first point, the second point, the third point, and so on. Putting them all together, therefore, is only carrying out what this Angelic Saint has done.

It will be always easy to see to what parts

of the Meditations the texts refer, as they are marked with corresponding letters and figures. You must observe, however, that there are some divisions in the Meditations in which no texts are found. In this case, of course, you will not find the corresponding letters or figures among the texts.

This arrangement makes the treatise very easy to use as Meditations. Besides, I have made this book for the Servants of the Holy Ghost; and my one hope is that it may bring their souls nearer to God, and make them dearer to Him. Therefore I have called these texts, as they stand by themselves, 'The Voice of the Holy Ghost.' This is a voice in which His Servants will rejoice, and in which they will ever find sweetness and strength, refreshment and light and rest. He is our Sanctifier and Comforter, who makes us and keeps us the children of God. When you understand the Meditations clearly you will go on finding new meanings in the words of Scripture which bear upon them. You would then be able to make a great number of most fruitful meditations day by day from the texts alone. We do not half enough use the words of the Holy Ghost in the Scriptures of God. If you read those words in a spirit of obedience to the Vicar of Christ and in the light of the Holy Ghost, whom you love, you will find in them untold heights and depths of meaning. They are practically inexhaustible, being 'ever

ancient and ever new,' like God Himself. They are very bright with the finger of Him who spake by the Prophets. By themselves they seem to come to us with more of the power of God ; with more of His light and more of His love. They are the former and latter rain of which the Prophet speaks : the dew of the light ; a sea of the wisdom of God, in which our spirits are steeped. Call to mind the way in which the Saints have always loved and adored the words of the Holy Ghost in the Scriptures. St. Charles had a very great love and reverence for the Scriptures of God. For the last six years of his life he always read them on his bare knees and with uncovered head.

Acts of love and praise are left to yourselves, that you may make them out of your own hearts, by the help of the Spirit of God. You will see how He will teach you, if only you will let Him.

I have taken this wonderful little book of St. Thomas on the venerable Sacrament of the Altar for the first Volume of our 'Library of the Holy Ghost,' because the most adorable Sacrament of the Altar is part of the greatest work of the Holy Ghost. It is not that the Incarnation is His greatest work, and the Blessed Sacrament His next greatest. They are two parts of the greatest work that He has ever wrought. The mystery of the Tabernacle is a continuation of the mystery which St. John revealed when he said, 'The Word was made flesh.'

The Holy Ghost, who overshadowed the Mother of God in Nazareth, overshadows the Tabernacle of God from the rising to the setting of the sun. Let all the Servants of the Holy Ghost strive, with ceaseless prayer, to have an ever-increasing love for the Heart of Jesus in the Blessed Sacrament, and let them give an ever-growing adoration to that Heart of God. Jesus is truly God and truly man : God in His Divine nature, and man in His assumed human nature. But He is only one Person—the Eternal Word, the Only-begotten Son of the Father. Therefore, as the Council of Ephesus teaches us to do, with one supplication we worship Emmanuel, that is, God with us in our nature ; and we give Him one glory, because the Word was made flesh. We are also taught by the fifth Œcumenical Synod not so to adore Christ in His two natures as to bring in two adorations—one to the Godhead separately and one to the manhood separately ; not in any way to confuse the Godhead and the manhood ; but with one adoration to adore God, the Word Incarnate, with His Flesh, as the Holy Church has handed down from the beginning. Thus in the light of the Holy Ghost we adore the Heart of Jesus.

It may be fanciful ; but it seems to me that the way in which St. Thomas's reasons fall into threes is a wonderful sign and token that the Sacrament of the Altar is the work of the Blessed Trinity, Father, Son, and Holy Ghost. Even in

the natural order we see something like this ; as, for instance, in light. The Servants of the Holy Ghost will also see and bear in mind that there are seven great divisions of this book.

You will also observe how wonderfully St. Thomas illustrates our Sacrifice and our Sacraments by the Sacrifices and Sacraments of the Law. By his words about these things I feel sure that a flood of light will be poured for you on the Tabernacle and the Altar. I know, at any rate, that it has been so for myself ; and I hope, therefore, that it will be so for other Servants of the Holy Ghost. God is one, and His works are one also, in a true sense. They are like the steps of Jacob's ladder. From the offerings of Israel according to the flesh we learn lessons of Heaven, about the conquerors of the kingdom of the Spirit, and about the strength of the true Israel of God.

The kingdom of God, as St. Paul tells us, is justice and peace and joy in the Holy Ghost ; and he tells us also that the fruit of the light is in all goodness and justice and truth. O Servants of the Holy Ghost, walk as children of the light, and live with Jesus in the adorable Sacrament of the Altar ; for Jesus is the Light of the world.

May the Holy Ghost bless this book to your souls in love, joy, and peace, enriching you with all spiritual blessings, and giving you much grace from God the Father and our Lord Jesus Christ.



CONTENTS.



PREFACE	PAGE V
-------------------	-----------

PART I.

THE REASON WHY OUR LORD HAS GIVEN US THIS HOLY SACRAMENT.

MEDITATION

I. The three reasons for the institution of the Sacrament of the Body of Christ	1
The Voice of the Holy Ghost	4
Prayer to the Holy Ghost	8
II. The first reason for the institution of the Holy Sacra- ment, that is, the remembrance of our Saviour	9
The Voice of the Holy Ghost	11
Prayer to Jesus	15
III. The second reason for the institution of the Sacrament of the Eucharist, that is, the Sacrifice of the Altar	16
The Voice of the Holy Ghost	20
Prayer to the Holy Ghost	23
IV. The excellence of our Sacrifice	24
The Voice of the Holy Ghost	28
Prayer to the Holy Ghost	30
v. The third reason for the institution of the Blessed Sacrament, that is, to be the food of man	30
The Voice of the Holy Ghost	34
Thanksgiving to Jesus	37
VI. The other two reasons why our Lord gives us His Body as food	37
The Voice of the Holy Ghost	41
Prayer to Jesus	43
Thanksgiving to Jesus	44

PART II.

THE MANNER OF THE GIFT.

MEDITATION	PAGE
VII. The manner of the gift, that is, why our Lord is given to us veiled in this Holy Sacrament	45
The Voice of the Holy Ghost	48
Prayer to the Holy Ghost	50
Thanksgiving to Jesus	50
VIII. The other two reasons why our Lord's Body is veiled	51
The Voice of the Holy Ghost	54
Prayer to the Holy Ghost	57
Thanksgiving to Jesus	58
IX. The form of the gift, by which it is given under the appearance of bread	59
The Voice of the Holy Ghost	62
Thanksgiving to Jesus	64
X. The form of the gift, that it is given under the appearance of wheaten bread	65
The Voice of the Holy Ghost	68
Thanksgiving to the Eternal Father	70

PART III.

THE MIRACLES WORKED ABOUT THE BLESSED SACRAMENT.

XI. The three miracles wrought in consecration	72
The Voice of the Holy Ghost	78
Thanksgiving to the Holy Ghost	80
Prayer to the Blessed Trinity	81
XII. The third miracle wrought in consecration	81
The Voice of the Holy Ghost	85
Thanksgiving to the Holy Ghost	87
XIII. The three miracles in the possession of our Lord's Body	87
The Voice of the Holy Ghost	93
Prayer to the Eternal Father	95
Thanksgiving to the Holy Ghost	96
XIV. The three miracles in receiving the Body of our Lord	96
The Voice of the Holy Ghost	101
Prayer to the Father, Son, and Holy Ghost	105
Thanksgiving to the Father, Son, and Holy Ghost	106

PART IV.

OUR PREPARATION FOR COMMUNION.

MEDITATION	PAGE
XV. The way to prepare ourselves for Communion	107
The Voice of the Holy Ghost	111
Prayer to the Holy Ghost	116
XVI. Our preparation for Communion as to the third point, that is, the Paschal lamb	116
The Voice of the Holy Ghost	122
Prayer to Jesus	125

PART V.

THE MANNER OF EATING THE MOST HOLY SACRAMENT.

XVII. The threefold manner of eating ; and first about the sacramental manner only	127
The Voice of the Holy Ghost	131
Prayer to Father, Son, and Holy Ghost	135
XVIII. The third kind of unworthy eaters, that is, the presumptuous	136
The Voice of the Holy Ghost	141
Prayer to the Holy Ghost	144
XIX. The second manner of eating, namely, that which is only spiritual	145
The Voice of the Holy Ghost	150
Thanksgiving to Jesus	157
XX. The third way of eating, or the way sacramental and spiritual at once	158
The Voice of the Holy Ghost	164
Prayer to Jesus	168

PART VI.

THE EFFECTS OF THE BLESSED SACRAMENT, BECAUSE
OF ITS GOODNESS OR SPIRITUAL VIRTUE.

XXI. The twelve fruits of the Body of Jesus : and now about the first four	171
The Voice of the Holy Ghost	174
Prayer to the Holy Ghost	178

MEDITATION	PAGE
XXII. The second four fruits of the Body of Jesus	179
The Voice of the Holy Ghost	184
Thanksgiving to Jesus	188
XXIII. The third four fruits of the Body of Jesus	190
The Voice of the Holy Ghost	193
Prayer to the Eternal Father	198
Thanksgiving to the Eternal Father	199
XXIV. The three chief effects of our Lord's Body	200
The Voice of the Holy Ghost	205
Prayer to Jesus	208
Thanksgiving to Jesus	210
XXV. Three effects of the Body of Jesus taken from three of its names	210
The Voice of the Holy Ghost	215
Prayer to the Holy Ghost	220
Thanksgiving to the Holy Ghost	221
XXVI. Three other effects of our Lord's Body, taken from three other of its names	222
The Voice of the Holy Ghost	224
Prayer to the Blessed Trinity	228
Thanksgiving to the Blessed Trinity	229

PART VII.

THE PRECIOUS BLOOD OF JESUS.

XXVII. The consideration of the Blood of Jesus in three ways; and here about the first way, as that Blood was shed on the Cross	231
The Voice of the Holy Ghost	236
Prayer to the Holy Ghost	239
XXVIII. Two other things to be noted about the precious- ness of the Blood of Jesus	241
The Voice of the Holy Ghost	245
Prayer to Jesus	250
XXIX. The Blood of Jesus in the second way, that is, as received in the most Holy Sacrament	251
The Voice of the Holy Ghost	256
Thanksgiving to Jesus	259
XXX. The third point about the Blood of Jesus, that is, the usefulness of this Blood when worthily received	260
The Voice of the Holy Ghost	264
Prayer to Father, Son, and Holy Ghost	269

THE BREAD OF LIFE.



ST. THOMAS AQUINAS, ANGELIC DOCTOR, PRAY FOR US WHO
LOVE TO LEARN ABOUT JESUS FROM THEE.



PART I.

THE FIRST CHIEF POINT TO BE NOTED IS THE REASON WHY
OUR LORD HAS GIVEN US THIS HOLY SACRAMENT.

I.

*About the three reasons for the institution of the
Sacrament of the Body of Christ.*

a. JESUS invites us to His banquet, in which He has made ready most precious food, namely, His own Body and Blood. A holy secret is the Sacrament of the Altar, not known to unbelievers, but revealed to the faithful.

b. There are three reasons for the institution of the Blessed Sacrament: A, the memory of our Saviour; B, the Sacrifice of the Altar; C, the food of man.

In the Holy Sacrament the wisdom of God has given us these three things as remedies for the three ancient evils: 1, forgetfulness of God; 2, the debt that is on us because we took that which was another's; 3, the corruptions of the death-bringing apple. Into

these three evils our first parents fell, being led astray by the wiles of the devil, and by these evils their children have been much changed for the worse.

c. When our Lord says, 'Do this in remembrance of Me,' we have the first reason, namely, that we may not forget our Saviour. When He says, 'which is given for you,' He tells us of the Sacrifice of the Lamb of God, and thus the Sacrifice of the Altar is offered against our robbery. When He says, 'Take and eat,' He tells us of the Food that is the medicine against corruption.

A. There is the remembrance of our Saviour. We often draw away our minds and all our senses from God, and wander far from Him, by bad thoughts and wrong pleasures, but by the grace of this holy Sacrament we must turn our thoughts from all that is evil and give ourselves altogether to God. Eusebius says, 'Since our Lord was going to take His assumed body from our sight it was needful that on the day of the Last Supper He should consecrate for us the Sacrament of His Body and Blood, that He might be always offered in a mystery who once was offered as a price, and that the deathless Victim might live in memory and be always present in grace.'

N. There are three signs of His love to keep His memory fresh in our hearts: 1, the forgiveness of our sins; 2, the redemption of those in bondage; 3, the ceaselessness of His kindness.

B. There is the Sacrifice of the Altar, which is offered against what we may call the daily robbery of our sins, that as our Lord's Body was once offered on the Cross for the original debt, so it may be offered ceaselessly on the altar for our daily sins; and that in

this the Church may have a gift for appeasing God far more precious and acceptable than all the sacrifices of the law. Pope Alexander says, 'Nothing in the sacrifices of the Church can be greater than the Body and Blood of Christ. This is before all oblations. It must be offered to God with a pure conscience and taken with a pure mind. As it is greater than all sacrifices, so it is more adorable.'

N. To show the greatness of this Sacrifice, we mark three reasons for changing the ancient sacrifice: 1, the power of the Author of our Sacrifice; 2, the greatness of our debt; 3, the insufficiency of the sacrifices of the law.

1. Jesus is not only Lord and King of the whole earth, but also our High Priest after the order of Melchisedech. As the Priesthood is translated to Him, He has power to change the Sacrifice into what is better, and it is fitting that He should do so.

2. Next there is our great need. So heavy was the debt of our first parents, from the greatness of the theft, from the ingratitude of the stealer, from the majesty of their outraged Maker, that not only the sacrifices of the law, but even the whole world with every creature could not make satisfaction.

3. Then there is the weakness of the sacrifices of the law. This is shown by three things: *a*, they could not please God; *b*, they could not take away sin; *c*, they could not give grace.

C. There is the food of man: and this is the medicinal Food against the corruptions of the death-bringing apple. Now this corruption, brought by Adam and Eve on the human race, was so deep-seated that it would have been incurable but for that wondrous

medicine which only the wisdom of God could make. St. Ambrose says, 'The Body of Christ is that spiritual medicine which, tasted with reverence, purifies those that are devoted to it.'

1. To understand the need of this medicine, bear in mind that the serpent, by the poison of the forbidden fruit, brought on man a threefold corruption : *a*, the darkness of ignorance in his soul ; *b*, the disease of evil desires in his body ; *c*, death for both. But the medicine of the Body of Christ : *a*, lightens our darkness ; *b*, heals the evils of desire ; *c*, destroys death in us.

2. Hence it may be likened to three kinds of food, sweet and medicinal : *a*, to honey ; *b*, to a fig ; *c*, to the fruit of the tree of life. Honey signifies the sweet Body of Jesus ; the figs twice mentioned also signify the sweet Body of Him who is God and man. With a lump of figs the prophet Isaias healed King Ezechias of a boil, which represents carnal desire. The lump of figs is the Body of our Lord, having in it the sweetness of many goods as a remedy for all bad desires. This Body, the fruit of the tree of life, is powerful to save us from hell and bring us to Heaven. St. Hilary says, 'When we have eaten the Flesh of the Lord and drunk His Blood, then we are in Him and He in us. Christ dwelling by His Flesh in our bodies is the cause of our life, for He truly is life. We shall live by Him, as He lives by the Father, who is in Him.'

The Voice of the Holy Ghost

About the Blessed Sacrament ; Come eat of My bread, and drink of the wine that I have mingled for you. *Prov.* ix. 5.

a. Treat thy cause with a friend, and discover not the secret to a stranger. *Prov.* xxv. 9.

b. *Three evils*; 1. *Forgetfulness of God*; The beginning of the pride of man is to fall off from God; because his heart is departed from Him. *Ecclus.* x. 14.

2. *The robbery*; The woman saw that the tree was good to eat and fair to the eyes and delightful to behold; and she took of the fruit thereof and did eat, and gave to her husband, who did eat. *Gen.* iii. 6.

3. *The corruption*; Of the tree of knowledge of good and evil thou shalt not eat; for in what day soever thou shalt eat of it thou shalt die the death. *Gen.* ii. 17.

They are corrupt and become abominable in their ways. *Ps.* xiii. 1.

c. Never did man speak like this Man. *St. John* vii. 46.

A. **The remembrance of our Saviour**; Taking bread, He gave thanks and brake and gave to them, saying, This is My Body which is given for you. Do this for a commemoration of Me. In like manner the chalice also after He had supped, saying, This is the chalice; the new testament in My Blood which shall be shed for you. *St. Luke* xxii. 19, 20.

N. *Three signs of His love*; 1. *The forgiveness of sins*; I am He that blots out thine iniquities, for My own sake, and I will not remember thy sins. *Is.* xliii. 25.

2. *Deliverance from bondage*; Forget not the kindness of thy surety; for He hath given His life for thee. *Ecclus.* xxix. 19.

Open to Me, My sister, My love, My dove, My undefiled, for My head is full of dew, and My locks of the drops of the night. *Cantic.* v. 2.

I am the good Shepherd. The good Shepherd giveth His life for the sheep. *St. John* x. 11.

3. *God's kindness*; Take heed and beware lest at any time thou forget the Lord thy God and neglect His commandments . . . lest after thou hast eaten and art filled and shalt have plenty of all things, thy heart be lifted up and thou remember not the Lord thy God. *Deut.* viii. 11-14.

B. *The Sacrifice*; The Sacrifice of Juda and Jerusalem shall please the Lord, as in the days of old and as in the ancient years. *Mal.* iii. 4. *

In every place there is Sacrifice, and there is offered to My name a clean oblation. *Mal.* i. 2.

N. *Three reasons for changing Sacrifice*; 1. *Our Lord's power*; Thou art a Priest for ever according to the order of Melchisedech. *Ps.* cix. 4.

If then perfection were by the Levitical priesthood, for under it the people received the law, what further need was there that another Priest should rise according to the order of Melchisedech, and not be called according to the order of Aaron? For the priesthood being translated it is necessary that a translation also be made of the law. *Heb.* vii. 11, 12.

2. *The greatness of our debt*; When He cometh into the world He saith, Sacrifice and oblation Thou wouldest not, but a body hast Thou fitted to Me. *Heb.* x. 5.

Then did I pay that which I took not away. *Ps.* lxviii. 5.

3. *Insufficiency of the legal sacrifices*; a. *They did not please God*; Your whole burnt-offerings are not acceptable, nor are your sacrifices pleasing to Me. *Jer.* vi. 20.

I desired mercy and not sacrifice, and the knowledge of God more than holocausts. *Os. vi. 6.*

b. They did not take away sin; Holocausts for sin did not please Thee. Then said I, Behold, I come: in the head of the book it is written of Me that I should do Thy will, O God. *Heb. x. 6, 7.*

By the works of the law no flesh shall be justified before Him; for by the law is the knowledge of sin. *Rom. iii. 20.*

But knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, we also believe in Christ Jesus, that we may be justified by the faith of Christ, and not by the works of the law; because by the works of the law shall no flesh be justified. *Gal. ii. 16.*

It is impossible that with the blood of oxen and goats sins should be taken away. *Heb. x. 4.*

c. They did not give grace; I gave them statutes that were not good, and judgments in which they shall not live. *Ezech. xx. 25.*

There is indeed a setting aside of the former commandment, because of the weakness and unprofitableness thereof. *Heb. vii. 18.*

C. The food of man; The most High hath created medicines out of the earth, and a wise man will not abhor them. *Ecclus. xxxviii. 4.*

2. *a. The Body of Jesus is sweet as honey*; Eat honey, My son, because it is good, and the honeycomb most sweet to thy throat. *Prov. xxiv. 13.*

You have seen yourselves that my eyes are enlightened because I tasted a little of the honey. *1 Kings xiv. 29.*

Butter and honey shall every one eat that shall be left in the midst of the land. *Is.* vii. 22.

b. It is also sweet as figs; The Lord said to me, What seest thou, Jeremias? And I said, Figs, the good figs, very good. *Jer.* xxiv. 3.

Isaias said, Bring me a lump of figs; and when they had brought it and laid it upon his (Ezechias') boil, he was healed. *4 Kings* xx. 7.

c. It is the fruit of life; She cried out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. *St. Luke* i. 42.

Blessed is the man that findeth Wisdom: . . . she is a tree of life to them that lay hold on her. *Prov.* iii. 13, 18.

I will deliver them out of the hand of death: I will redeem them from death. O death, I will be thy death. O hell, I will be thy bite. *Osee* xiii. 14.

Prayer.

O Holy Ghost, help me to receive Jesus with love and reverence. Thou art my Teacher and my Sanctifier, and by Thee I live. Thou givest light and strength to my soul. Jesus, hidden in the Blessed Sacrament, is my Saviour and my God. I long to be with Him, that He may abide more in me and I in Him. He is the Bread of Life, the true Bread of God. I long to feed with adoration on that Living Bread. Be with me, O Blessed Spirit, as in this great light I draw near to the Altar, and give me always more faithfulness to Jesus and more love for Him.

II.

About the first reason for the institution of the Holy Sacrament, that is, the remembrance of our Saviour.

A. Our Lord instituted the Sacrament of the Altar that we may always remember Him. About this we must consider three things.

(1) First, there is the kind of evil that follows us, if we forget our Lord. That evil is threefold : 1, the loss of the grace of God ; 2, subjection to the power of the devil ; 3, the great hideousness of our guilt.

1. God hides His face ; that is, we lose His grace. When the fountain ceases to flow, the river is dried up. Our souls become like deserts, because we forget God, our Maker.

2. We cease to be children of God, and become the children of the devil. He is a murderer from the beginning, and is always seeking to destroy us.

3. The guilt is often the guilt of mortal sin. We are spiritually dead, and are without God in the world.

(2) Next, we ask in what things we are to have the remembrance of our Saviour. As to this there are three things to be considered : 1, the past ; 2, the present ; 3, the future.

1. In the past we think of the great charity of Jesus, in which He loved us and gave Himself for us, that He might save us from eternal death by His own death. He is our Redeemer.

2. In the present we think of Him as the searcher of hearts, who by His hidden presence sees and knows our most secret thoughts, words, and deeds.

3. In the future we think of Him as the just

Judge, who by His almighty power will destroy evil and judge the world by fire.

St. Jerome says, 'Whether I eat or drink or whatever I do there is always ringing in my ears, like the shrilling of a trumpet, that voice of fear, Rise, ye dead, and come to judgment.'

N. We take the three together thus: God has given us food, that is, Himself, that we may bear in mind His wondrous works; how He redeemed us in the past; how He now knows everything about us; and how hereafter He will judge us one by one.

(3) Thirdly, there is the good that comes to us from bearing Jesus in mind, and that is to be considered in three ways:

1. The remembrance of the first thing, that is, our Lord's Passion, kindles our hearts with love.

2. The remembrance of the second thing, that is, our Lord's knowledge and watchfulness, keeps us from sin.

3. The remembrance of the third thing, that is, the judgment of the Son of man, makes us ready for His coming.

By the first we love what is good; by the second we hate what is evil; by the third we guard against the wrath to come.

1. Hardly can we help loving much if we think of the Passion of Jesus. St. Bernard says, 'O good Jesus, that which endears Thee to me above all things is the chalice which Thou didst drink, that is, the work of my redemption.' 'The viler that my Lord was made for me, the dearer He is made to me.'

2. If we would always think of our Lord present, and seeing all things, and always judging us, hardly

ever, or even never, would we sin. Boetius says, 'A great necessity of good living is laid upon us, when we do everything before the eyes of the Judge from whom nothing is hid.'

3. We have to be ready for the third day. Our first day is the day of our birth; our second day is the day of our life; our third day is the day of our death or of the judgment.

N. In preparing for the judgment we must be careful to think about: *a*, the manner; *b*, watchfulness, not to share the punishment of the unprepared; *c*, the gain of entering into eternal life with those that are ready.

a. We must make ourselves ready for the day of the Lord, by keeping from sin and by doing penance.

b. We must be very careful not to follow others into sin, nor to share their forgetfulness of God.

c. We must set great store on that life of blessedness which the servants of God enjoy for ever in His kingdom.

R. Consider the greatness of the reward, if you are ready; you have: *a*, the possession of Heaven; *b*, the company of the beloved Spouse; *c*, the delights of the fulness of all good.

a. They entered the Heavenly City.

b. They entered it with Him, that is, with Jesus their Spouse.

c. They went in to the everlasting Bridal.

The Voice of the Holy Ghost

(1) About the threefold evil of forgetting God;
1. *The loss of grace*; Thou hast forsaken the God

that made thee, and hast forgotten the God that created thee. *Deut.* xxxii. 18.

I will hide My face from them . . . for it is a perverse generation and unfaithful children. *Deut.* xxxii. 20.

2. *The bondage to the devil*; The children of Israel did evil in the sight of the Lord; and the Lord delivered them up into the hands of Jabin, King of Chanaan. *Judges* iv. 12.

They who in such manner receive matrimony as to shut out God from themselves and from their mind, and to give themselves to their lust, as the horse and mule that have not understanding, over them the devil hath power. *Tob.* vi. 17.

3. *The hideousness of the guilt*; As they liked not to have God in their knowledge, God delivered them up to a reprobate sense, to do those things which are not convenient, being filled with all iniquity. *Rom.* i. 28.

The beasts have rotted . . . the barns are destroyed; the store-houses are broken down. *Joel* i. 17.

(2) **The threefold way of thinking of our Saviour;**

1. *The past*; Remember my poverty and transgression, the wormwood and the gall. I will be mindful and remember, and my soul shall languish within me. These things will I think over in my heart, therefore will I hope. *Lam.* iii. 19-21.

The Lord said to him, Go through the midst of the city, through the midst of Jerusalem, and mark Thau upon the foreheads of the men that sigh and mourn for all the abominations that are committed in the midst thereof. *Ezech.* ix. 4.

2. *The present*; Know ye that the Lord is God. He made us, and not we ourselves. *Ps.* xcix. 3.

I set the Lord always in my sight; for He is at my right hand, that I be not moved. *Ps.* xv. 8.

The works of all flesh are before Him; and there is nothing hidden from His eyes. *Ecclus.* xxxix. 24.

Behold He standeth behind our wall, looking through the windows, looking through the lattices. *Cantic.* ii. 9.

3. *The future*; Behold the name of the Lord cometh from afar; His wrath burneth and is heavy to bear; His lips are filled with indignation, and His tongue is as a devouring fire; His breath is as a torrent overflowing. *Is.* xxx. 27.

N. He hath made a remembrance of His wonderful works, being a merciful and gracious Lord. *Ps.* cx. 4.

(3) **The threefold fruit of the memory of our Lord**; 1. *It kindles our love*; I am come to cast fire on the earth; and what will I but that it be kindled? *St. Luke* xii. 49.

My heart grew hot within me; and in my meditation a fire shall flame out. *Ps.* xxxviii. 4.

2. *It makes us watchful against sin*; The fear of the Lord hateth evil. I hate arrogance and pride and every wicked way, and a mouth with a double tongue. *Prov.* viii. 13.

Darkness compasseth me about, and the walls cover me, and no man seeth me. Whom do I fear? The most High will not remember my sins. And he understandeth not that His eye seeth all things, for such a man's fear driveth from him the fear of God. *Ecclus.* xxiii. 26, 27.

He said to me, Surely thou seest, O son of man, what the ancients of the house of Israel do in the dark, every one in private in his chamber; for they say,

The Lord seeth us not; the Lord hath forsaken the earth. *Ezech. viii. 12.*

3. *It keeps the judgment before us;* Let them be ready against the third day; for on the third day the Lord will come down, in the sight of all the people, upon Mount Sinai. *Ex. xix. 11.*

Be you then also ready, for at what hour you think not the Son of man will come. *St. Luke xii. 40.*

N. Preparation for the judgment in three things;
a. The manner; Before judgment prepare thee justice, and learn before thou speakest. . . . Before judgment examine thyself, and thou shalt find mercy in the sight of God. *Ecclus. xviii. 19, 20.*

Do penance, for the kingdom of God is at hand. *St. Matt. iii. 2.*

Now therefore saith the Lord, Be converted to Me with all your heart, in fasting and in mourning and in weeping. *Joel ii. 12.*

b. Not to be partakers in the doom of the unprepared; I heard another voice from Heaven saying, Go out from her, My people, that you be not partakers of her sins, and that you receive not of her plagues; for her sins have reached unto Heaven, and the Lord hath remembered her iniquities. *Apoc. xviii. 4, 5.*

This know ye, that if the householder knew at what hour the thief would come, he would surely watch, and not suffer his house to be broken open. *St. Luke xii. 39.*

c. The great gain from being ready; Now, while they went to buy, the Bridegroom came; and they that were ready went in with Him to the marriage, and the door was shut. *St. Matt. xxv. 10.*

R. The threefold gain of being ready for the

judgment; *a. The possession of the kingdom of Heaven;* Then shall the King say to them that shall be on His right hand, Come, ye blessed of My Father, possess you the kingdom prepared for you from the beginning of the world. *St. Matt. xxv. 34.*

b. The company of the beloved Spouse; Then we who are alive, who are left, shall be caught up together with them in the clouds to meet Christ in the air, and so shall we be always with the Lord. *1 Thess. iv. 16.*

Father, I will that where I am, they also whom Thou hast given Me may be with Me, that they may see My glory which Thou hast given Me, because Thou hast loved Me before the foundation of the world. *St. John xvii. 24.*

c. The fulness of joy; Rejoice with Jerusalem and be glad with her, all ye that love her; rejoice for joy with her, all you that mourn for her. *Is. lxvi. 10.*

Prayer.

Jesus, Thou standest behind our wall, being hidden in the Blessed Sacrament. Thence Thou lookest through the lattices, searching our most secret thoughts. Give me grace to wait for Thee, and watch for Thee, that I may be always ready to meet Thee at Thy coming. Thy head is full of dew, for as God Thou art all-merciful; and Thy locks are full of the drops of the night, for Thou wast a man of sorrows, and didst carry Thy Cross for me. I love Thee and adore Thee, Jesus, God and man. With hunger and thirst of soul I long to receive Thee in the mystery of the Altar. Send forth Thy Spirit more and more into my soul, that I may be ever nearer to Thee, my King and my God.

III.

About the second reason for the institution of the Sacrament of the Eucharist, that is to say, the Sacrifice of the Altar.

B. The second reason is that there may be the Holy Sacrifice of the Mass. As to this, three things have to be considered: (1) the manner of offering; (2) the question about the sacrifices of the law; (3) the excellence of our Sacrifice.

We will consider the first two points in this Meditation, and the third point in the next.

(1) First there is the form of offering, and that is threefold. It is seen: 1, in the typical nature of the ancient sacrifices; 2, in the truth of the human form; 3, in the species of bread and wine. The first is of the synagogue, given under the law; the second is of the love of God, offered on the Cross; the third is of the faithful soul, consecrated on the Table of the Church. The first is given for a sign; the second for redemption; the third for comfort.

1. Jesus was offered under the law, not in person, but in figure. So the lamb without blemish which they slew at the Pasch and whose flesh they ate was, as St. Gregory says, a figure of Christ.

2. Jesus, in His manhood, died on the Cross. We are sanctified by the offering of that Body of Jesus Christ, once offered for sin.

3. As Melchisedech offered bread and wine, so Jesus gives His Body and Blood in the Sacrifice of the Altar, under the species of bread and wine.

(2) Next there is the question about the sacrifices of the law, in which three points are to be considered:

1, the difficulty about the insufficiency of these sacrifices ; 2, the solution of the difficulty ; 3, the reason for those sacrifices is given.

1. Sometimes those sacrifices are spoken of as not being pleasing or acceptable to God, and therefore as not taking away sin. On the other hand they are also spoken of as pleasing God and blotting out sin. This is seen by the texts corresponding to this part.

2. The difficulty may be solved as follows : In a sacrifice there are always three things : the sacrifice itself, the person of the offerer, and the forgiveness of sin. As to each of these things two points have to be considered. Thus as to the sacrifice, there were the flesh and blood of the animal that was offered, and much more the spiritual gift or blessing which was signified by it. So Christ was signified by the lamb or the calf ; penance by the she-goat ; a life, strong and active, by the ox ; a life, lifted up on high and contemplative, by the bird. Next as to the offerers, some are worthy, some are unworthy. The unworthy ones were those who only thought of these sacrifices in a carnal way. The worthy ones were those who looked at them spiritually. They saw Christ in them, either explicitly or implicitly ; and they believed in Him. By this spiritual knowledge they guided their lives. Lastly, there was the forgiveness of sin ; and this must be thought of as to two effects—that is, with regard to punishment because of the transgression of the law ; and with regard to guilt, that is, the stain on the conscience.

If you think of these things, you easily reconcile those passages in the Sacred Scriptures where apparently contradictory words are used in speaking of the

ancient sacrifices. For in truth those sacrifices in themselves—that is, *ex opere operato*—could not please God, nor for them did He put away guilt, so far as regards the guilt, that is the stain on the soul; but in the sight of men sins were reputed to be forgiven, that is with reference to the penalties of the law. But the sacrifices of the just pleased God, not indeed in themselves, but because the offerers had faith in the Saviour. They saw Him in them and believed that He would come, and they trusted to Him for the redemption of the world. So their sins were forgiven, not only as to punishment, but as to guilt. Thus the sacrifice of Abel was more acceptable to God and more availing than that of Cain. For Cain, like others who are unworthy, saw only the sacrifice; but, in the lamb which he offered to God, Abel saw a better victim—that is, the Saviour—and believed in Him. God therefore had regard to Abel and his offering.

3. The reason has to be given for the institution of the sacrifices of the law. For since they were instituted by God, who does nothing without a reason, and yet were changed, we naturally ask why they were instituted. As to this we may say briefly, that though in themselves they had no power to take away guilt, yet in many ways they were useful for the teaching of wisdom. They were given to servants, for a while, as signs of better things, and, as it were, to children, as letters of books, by whose properties and measures they might advance in the discipline of the true faith till these elements should cease in true knowledge; till signs and shadows should pass away in the unveiled truth.

N. The moral precepts of the law had always to be

kept. These had to be set in their hearts. Some precepts were given for a time, and so had to be taken away. These were said to be hung up as a sign on their hands. Some sacrifices were said to be written on the posts and doors of their houses, as if they were letters for children. By these, however, many good things were to be learnt, and chiefly: *a*, faith in the Redeemer; *b*, a moral law; *c*, hope of a heavenly reward. The first they learnt from the sacrifice of sheep; the next from the sacrifice of bulls, calves, and rams; and the last from the sacrifice of the animals that were burnt outside the gate.

a. When a sheep was offered they learnt three things about the true faith; 1, the innocence of the Saviour; 2, His meekness; 3, the redemption of man by His death.

b. When horned animals were offered as a holocaust—that is, when they were reduced to ashes by the burning of fire—the worshippers could learn three things about the moral law: 1, that they should resist the devil and all their vices; 2, that they should have a great love of God and their neighbour; 3, that in all things they should be humble both in mind and body.

c. When the animals were burnt outside the gate, and their blood was brought by the priest into the holy place, as the blood signifies the souls of the just, they could learn three things about their hope of Heaven: 1, the penance of the living; 2, the office of the Redeemer; 3, the suffrage of gifts.

R. 1. As the bodies were burnt without the camp, the faithful should do penance and keep themselves free from the delights and pleasures of the world. To

do penance here and to bear sufferings well here help us much in the hope of reaching Heaven at last.

2. As the blood was carried by the High Priest into the Holy of Holies, so the souls of the just after this life, by the kindness of our Lord, are taken to Heaven. So the lilies which the Spouse gathers in His garden are the souls that love Him.

3. This blood, carried by the Priest into the Holy of Holies, availed for the remission of the sins of the living; that is to say, the souls of the Blessed with God pray for the forgiveness of our sins, who are yet exiles and pilgrims in the world. The Saints offer their prayers for us to our Lord, and He offers them to His Father, that we may be forgiven and brought safely to our home.

The Voice of the Holy Ghost

(1) About the form in three ways; 1. *The ancient oblations were types*; If all the multitude of Israel shall be ignorant, and through ignorance shall do that which is against the commandment of the Lord, and afterwards shall understand their sin, they shall offer for their sin a calf, and shall bring it to the door of the tabernacle. *Lev. iv. 13, 14.*

2. *The truth of the human form*; He shall be led as a sheep to the slaughter, and shall be dumb as a lamb before his shearers. *Is. liii. 7.*

He was offered because it was His own will. *Is. liii. 7.*

Who needeth not daily, as the other priests, to offer sacrifices first for his own sin, and then for the people's; for this He did once in offering Himself. *Heb. vii. 27.*

3. *The species of bread and wine*; The Lord hath sworn, and He will not repent: Thou art a priest for ever according to the order of Melchisedech. *Ps.* cix. 4.

Whilst they were at supper Jesus took bread, and blessed and broke, and gave to His disciples, and said, Take ye, and eat; this is My Body. And taking the chalice He gave thanks, and gave to them, saying, Drink ye all of this. For this is My Blood of the new testament, which shall be shed for many for the remission of sins. *St. Matt.* xxvi. 26, 27.

(2) **The sacrifices of the law**; 1. and 2. *The difficulty about them*; Your holocausts are not acceptable, nor are your sacrifices pleasing to Me. *Jer.* vi. 20.

If any one of the people of the land shall sin through ignorance, doing any of those things that by the law of the Lord are forbidden, and offending, and shall come to know his sin, he shall offer a she-goat without blemish; . . . and the priest shall burn it on the altar for a sweet savour to the Lord, and he shall pray for him, and it shall be forgiven him. *Lev.* iv. 27-31.

It is impossible that with the blood of oxen and goats sins should be taken away. *Heb.* x. 4.

Almost all things according to the law are cleansed with blood, and without the shedding of blood there is no remission. *Heb.* ix. 22.

If the blood of goats and of oxen, and the ashes of a heifer being sprinkled, sanctify such as are defiled to the cleansing of the flesh, how much more shall the Blood of Christ, who by the Holy Ghost offered Himself unspotted to God, cleanse our conscience from dead works to serve the living God! *Heb.* ix. 13, 14.

But that in the law no man is justified with God is

manifest, because the just man liveth by faith. *Gal.* iii. 11.

By faith Abel offered to God a sacrifice exceeding that of Cain, by which he obtained a testimony that he was just, God giving testimony to his gifts, and by it he being dead yet speaketh. *Heb.* xi. 4.

The Lord had respect to Abel and his offerings. *Gen.* iv. 4.

3. *The reason for their institution*; Lay up these My words in your hearts and minds, and hang them for a sign on your hands, and place them between your eyes; . . . thou shalt write them upon the posts and doors of thy house. *Deut.* xi. 18-20.

The law was our pedagogue in Christ. *Gal.* iii. 24.

N. Three chief goods; a. *Faith in the Redeemer*; This is what thou shalt sacrifice on the altar: two lambs of a year old continually; one lamb in the morning and another in the evening. *Ex.* xxix. 38, 39.

He shall be led as a sheep to the slaughter, and shall be dumb as a lamb before his shearers. *Is.* liii. 7.

b. *Moral teaching*; Thou shalt offer the whole ram for a burnt-offering upon the altar; it is an oblation to the Lord, a most sweet savour of the victim of the Lord. *Ex.* xxix. 18.

Thus saith the Lord God, In the first month, the first of the month, thou shalt take a calf of the herd without blemish, and thou shalt cleanse the sanctuary. *Ezech.* xlv. 18.

Take of the herd a calf for sin, and a ram for a holocaust, both without blemish, and offer them before the Lord; . . . also a bullock and a ram for peace-offerings. *Lev.* ix. 2-4.

In a contrite heart and humble spirit let us be

accepted, as in holocausts of rams and bullocks. *Dan.* iii. 39, 40.

c. Hope of Heaven; The bodies of those beasts whose blood is brought into the holies by the High Priest for sin are burned without the camp. *Heb.* xiii. 11.

R. Three things to be learned from this; 1. *To do penance*; If we be dead with Christ, we believe that we shall live also together with Christ. *Rom.* vi. 8.

I reckon that the sufferings of this time are not worthy to be compared with the glory to come that shall be revealed in us. *Rom.* viii. 18.

2. *The office of our Saviour*; I will come again, and will take you to Myself, that where I am you also may be. *St. John* xiv. 3.

Whither is thy Beloved gone, O thou most beautiful of women? Whither is thy Beloved turned aside, and we will seek Him with thee? My Beloved is gone down into His garden, to the bed of aromatical spices, to feed in the gardens and to gather lilies. *Cantic.* v. 17; vi. 1.

3. *The suffrage of gifts*; It shall come to pass in that day, I will hear, saith the Lord; I will hear the heavens, and they shall hear the earth. *Osee* ii. 21.

The smoke of the incense of the prayers of the Saints ascended before God from the hand of the Angel. *Apoc.* viii. 4.

Prayer.

O Holy Ghost, brighten my faith in Jesus, my Redeemer and Lord, the Son of the most high God. Help me to be more faithful in using all the grace that Thou givest. Strengthen my hope of eternal life

and my confidence in God. By Thee I can do acceptable penance; by Thee I can love Jesus; in Thee I offer my prayers. My Beloved is here with me in the Holy Sacrament of the Altar. Jesus, my Love, is waiting for me. He dwelleth in His garden among the lilies. I long to receive Him worthily, but my spirit is weak and my heart is cold. Still, in my weakness and darkness, I hunger for this living bread and this water of life. O Spirit of God, purify my soul more and more, that it may be a more fitting dwelling for Jesus.

IV.

About the excellence of our Sacrifice.

B. (3) Next, we must think of the excellence of our Sacrifice, the Body of Christ, which, in a threefold way, surpasses all the sacrifices of the law—that is, by, i. its beauty; ii. its dignity; iii. its goodness.

i. Now its beauty is proved by three things: 1, by the outward species; 2, by its virginal origin; 3, by its spiritual sweetness.

1. By no other kind of food could it be handled so sweetly, so beautifully, so reverently, as under the species of bread and wine. For thus there do not follow many inconveniences which were to be found in the blood-stained sacrifices of the law. Our dry morsel is the Holy Sacrifice of the Mass under the clean species of bread and wine.

2. Without corruption it took its beginning from a virginal flower. The flowers of modesty and virginity grew into fruit that was most glorious and beautiful. St. Augustin says, ‘The greatness of the Mother comes from the Godhead of her Son, and the greatness

of the Son comes from the virginity of His Mother.' Enlightened by faith, we see Jesus, the King, wearing His Mother's crown, that is, living in our assumed flesh, which He took from a virgin.

3. With a great sweetness of love this Holy Sacrifice draws the souls of the faithful to itself. What is so full of sweetness as this Sacrifice of our Lord's Body? There is a fragrance from the precious works of His Godhead and manhood. Hence all who truly believe hasten often and lovingly to the church to see this Sacrifice and to adore it. Here is their hope of grace and devotion.

ii. Its great dignity is proved by three very precious things of which it consists: *a*, the most pure Flesh of Christ; *b*, His most just Soul; *c*, His most glorious Godhead. These three things, perfected in our Sacrifice, were figured in the Paschal lamb. For, *a*, the feet signify His Flesh; *b*, the purtenance signifies His Soul; *c*, the head signifies His Divinity. Thus in Jesus there are a Body and a Soul and the Godhead; for which reason it is said, 'Hail, Salvation of the world; perfect God, and true man of flesh and soul.'

Through the greatness of this dignity, our Sacrifice, above all others, has a triple prerogative: 1, it is in itself acceptable to God; 2, it is revered by Angels; 3, it is adored by men. The first is because of His just Soul; the second is because of His unstained Flesh; the third because of His supreme Godhead.

1. This Sacrifice is pleasing to God because the Father accepts the offered Body of our Lord. In that Body He greatly humbled Himself, even unto death, obeying the Father, triumphing over the devil, redeeming the race of men.

2. St. Leo says, 'The eagles that gather round the Body of Jesus are those that fly on spiritual wings, that is the holy Angels, pure spirits, lovers of cleanness of heart, adoring the unspotted Body of our Lord, and protecting the faithful who are present.' St. Gregory says, 'Who of the faithful can doubt that in the hour of that Sacrifice the heavens are opened, that in this mystery of Christ are present the choirs of the Angels, and that here the highest and the lowest are joined together?'

3. The footstool of God signifies the Flesh of Christ, for by origin it is taken from the ground. This we must adore, because it is holy in that it is united to God. St. Augustin says, 'You must know that in Christ that which is lower, I mean His Flesh, is rightly adored. For he who adores the earth does not regard the earth, but rather Him whose footstool it is, for whose sake he adores.' Again he says, 'The heretics ask us, How is it that you adore with the Godhead that Flesh which you allow to be a created thing, and worship that no less than God? I answer, I adore the Flesh of my Lord—that is, His perfect manhood—because it has been assumed by the Godhead, and is joined to the Godhead in unity of person. If you separate the man from God, I do not believe in Him nor serve Him. . . . In Christ, taking the manhood, not alone nor naked, but joined to the Godhead, that is, the one Son of God, true God and true man; if any one contemptuously refuse to adore this he shall die eternally.'

iii. Next there is its virtue, that is, the effect of its goodness. For it has a threefold good effect in the threefold state of the faithful: 1, in the world; 2, in

Purgatory ; 3, in Heaven. In the first it forgives sin ; in the second it lightens bitter pain ; and in the third it pours forth great joy. For this reason Masses are said for three ends : 1, the good of the living ; 2, to gain rest for the dead ; 3, the glory of the Blessed. For this reason also the Host is broken into three parts, that the power of the Sacrifice of Jesus may be shown in this threefold state.

1. St. Gregory says, ' Our Lord has given us this Sacrament of salvation, that, as we daily sin, and He cannot die for us any more, by this Sacrament we may obtain forgiveness.'

2. The Flesh and Blood of Christ are rightly offered for the souls of the dead, that they may be freed from the purgatorial pain by which they have been bound for the remainder of their penance. St. Augustin says, ' By the prayers and alms of the Holy Church, and by the healing Sacrifice, the souls of the dead are without doubt helped, so that God deals more mercifully with them than their sins in this world have deserved.'

3. In the sacrifices they had to eat the breast. This, being the best part of the animal and the sweetest, signifies the sweetness of the Body of Christ. But it had to be eaten in a most clean place, and this signifies the delight that it gives to the Blessed in Heaven ; for they have very great gladness, and rejoice together because of this Sacrifice in their remembrance of the Redeemer, in their sight of our salvation, and in their admiration of the goodness of God. Certainly, at any rate, it is eaten in a most clean place, because the sweetness of the Body of our Lord, with which we are fed here, as it is veiled in the Holy Sacrament,

is enjoyed by them in Heaven with open face. That is the manifestation of God. Now Jesus is the hidden manna; but He promises to give us Himself unveiled in the clearness of the heavenly light. In that vision is the fulness of joy for evermore, and there also is the fruition of every good.

The Voice of the Holy Ghost

i. **About the beauty of our Sacrifice;** 1. *The outward species;* Better is a dry morsel with joy than a house full of victims with strife. *Prov. xvii. 1.*

What is the good thing of Him, and what is His beautiful thing, but the corn of the elect and wine springing forth virgins? *Zach. ix. 17.*

2. *Its virginal origin;* As the vine I have given a pleasant odour; and My flowers are the fruit of honour and riches. *Ecclus. xxiv. 23.*

Go forth, ye daughters of Sion, and see King Solomon in the diadem wherewith his mother crowned him in the day of his espousals, and in the day of the joy of his heart. *Cantic. iii. 11.*

3. *Its spiritual sweetness;* The memory of Josias is like the composition of a sweet smell made by the art of a perfumer. *Ecclus. xlix. 1.*

Smelling sweet of the best ointment, thy name is as oil poured out. *Cantic. i. 2.*

ii. **The dignity of our Sacrifice;** On the tenth day of this month let every man take a lamb by their families and houses. . . . It shall be a lamb without blemish. . . . They shall eat the flesh that night roasted with fire. . . . You shall eat the head with the feet and the purtenance thereof. *Ex. xii. 3, 5, 8, 9.*

1. *The Soul of Jesus* ; They shall offer sacrifices to the Lord in justice. *Mal.* iii. 3.

The sacrifice of the just is acceptable, and the Lord will not forget the memorial thereof. *Ecclus.* xxxv. 9.

2. *The Flesh of Jesus* ; Wheresoever the body shall be, there shall the eagles also be gathered together. *St. Matt.* xxiv. 28.

3. *The Godhead of Jesus* ; Exalt ye the Lord our God, and adore His footstool, for it is holy. *Ps.* xcvi. 5.

Thus saith the Lord, Heaven is My throne and the earth My footstool. *Is.* lxvi. 1.

iii. **The goodness of our Sacrifice** ; 1. *The faithful in the world* ; If any one shall sin through mistake . . . he shall offer for his offence a ram without blemish. *Lev.* v. 15.

2. *In Purgatory* ; Because the life of the flesh is in the blood, I have given it to you, that you may make atonement with it on the altar for your souls. *Lev.* xvii. 11.

3. *In Heaven* ; The breast that is offered . . . you shall eat in a most clean place, thou and thy sons and thy daughters with thee. *Lev.* x. 14.

He that hath an ear let him hear what the Spirit saith to the Churches, To him that overcometh I will give the hidden manna. *Apoc.* ii. 17.

Thou hast made known to me the ways of life ; Thou shalt fill me with joy with Thy countenance ; at Thy right hand are delights even to the end. *Ps.* xv. 11.

But as for me, I will appear before Thy sight in justice ; I shall be satisfied when Thy glory shall appear. *Ps.* xvi. 15.

Prayer.

In the light of the Tabernacle I ask Thee, O Holy Ghost, to fill my heart with pure desire for Jesus, the Living Bread. Give me grace to adore Him with the holy Angels, that His will may be done on earth as it is in Heaven, and that His will may be done in my soul. Help me to thank Him for all His gifts, and most of all for Himself. By this Holy Sacrament He strengthens souls on earth, and gives rest to souls in Purgatory, and gladdens souls in Heaven. He is the hidden Manna, promised by Himself to all who overcome. Thy grace will bring me in safety to God. May I eat this Bread of life in a most clean place! May I taste the sweetness of Jesus! May my soul be kept by Thee very bright for the coming of my Spouse!

V.

About the third reason for the institution of the Blessed Sacrament, namely, that it may be the food of man.

C. There is a threefold reason of the wisdom of God why our Lord gives us His Body as food: I. the greatness of His bounty; II. the corruption of human nature; III. the condition of human nature. We will consider the first reason, I., now; and the other two, II. and III., in the next meditation.

I. Since God is good in the highest way, the highest bountifulness becomes Him; but no bountifulness can be greater than this. It is shown in three things: (1) the magnificence of the gift; (2) the lavishness of the giver; (3) the good of the receiver.

(1) The magnificence of the gift is seen from this,

that the Giver of all things gives us Himself in this Sacrament, and that in the most lavish way, for He gives us His own Body as food. This is the highest step of the generosity of God, as to the gift. You will see this clearly if you consider six steps of God's bountifulness, in which He has given all His good things to man. Two of these steps regard creatures, and the last four regard our Lord Himself.

1. He has given man heaven and earth and all irrational creatures for service. By His benefits He has always witnessed, even to the creature, that He is God, and that He is a Redeemer.

2. He has given the Angels to man that they may minister to him. They are most glorious creatures, with great gifts of intellect, dwelling in the heavenly light. To each man, from his birth, is given a guardian Angel. Hence we read of the countless kindnesses they have shown to men, and of the things they do daily by converting sinners, by saving many from evils, by taking the good to Heaven. They help us too in the fire of Purgatory.

3. He has given us Himself; but what this gift is we shall see best by four considerations.

a. He has given Himself to be the companion of our pilgrimage. For, being God, He made us and set us here on our probation, giving us commandments of good life that we may not fail. Then, lest the way should be too hard for us, He was made man Himself, that He might be the companion of our lonely way. Being truly and properly good, He made Himself a good companion. With the best of all words He strengthened the weary, saved those that were in danger, healed the sick, raised the dead.

b. He made Himself the servant of our necessities. He gave drink to the thirsty and food to the hungry. He washed the feet of His disciples.

c. He gave Himself as the price of our redemption. He was the good Shepherd, and He gave His life for His sheep, that they might know Him as He knows them.

d. The sixth and highest step is this: He gives us His Body for our food. St. Gregory says, 'Our Lord, the good Shepherd, gave His life for the sheep, that in our Sacrament He might give us His Body and Blood, and that He might feed, with the nourishment of His own Flesh, the sheep whom He had redeemed.' In this is the highest expression of His bounty and love. It is a great thing to give Himself as the companion of our pilgrimage and the servant of our necessities. It is a greater thing to give Himself as the price of our redemption. Still this gift is in a certain kind of separation from him to whom it is given. When, however, He gives Himself for food, He is not given in any kind of separation, but for union in every way. For thus the food and the feeder are joined together in unity of body. In this step, therefore, we see the highest bountifulness of the goodness of God.

(2) Next, we prove the liberality of God by the generosity of the giver. He gives His Body lavishly—that is, not only to His friends and those who love Him, but also to the bad who are His enemies. As He once allowed Himself to be crucified by the hands of the wicked, so now He allows Himself to be handled by those who hate Him, and, as it were, to be torn in His Sacrament by the teeth of the unclean. Thus, at the Last Supper, He is said to have given His Body to

Judas with the others. He makes the truth of His presence, like the sun, rise on the just and on the unjust, though they receive Him with very different effects. For as the sun acts differently on an eye that is diseased and on an eye that is whole, so His friends receive effects of the goodness of God, while His enemies receive effects of His anger.

N. Observe that it is much to give great gifts to near relatives and friends, but more to give them to servants, and still more to give them to strangers and the unknown; but the greatest thing of all is to give them to enemies. Hence if we do not love Him He taxes us with great thanklessness. When God in His goodness and kindness and bountifulness does so much for His enemies and those who sin against Him, and chiefly when He allows them to receive Him, He does it, that by such kindness He may turn them from sin to Himself.

(3) Thirdly, there are the benefits for the receiver. In this Sacrament the worthy receiver is made deiform, that is to say, by the grace of goodness or by the imitation of Christ he is made in a way like God. St. Ambrose says, 'Because the Lord Jesus is partaker of Godhead and of flesh, thou also who dost receive His Body art made partaker of His divine substance by that food.' The substance of God is goodness. Thus, therefore, to partake of Him in this food is by grace to be likened to the goodness of God. But grace is the flowing of God's goodness into the soul, by which, being likened to God, it becomes pleasing to Him and worthy of everlasting life. So great is the bountifulness of God that it is not enough for Him in this Sacrament or in this food to enlighten the intellect,

heal the will, gladden the memory, strengthen our whole nature in good, and join us to the mystical body; but, further, He makes us like Himself—here by grace, and hereafter by glory. Beyond that we cannot go.

The Voice of the Holy Ghost

About the food of man; My Flesh is meat indeed, and My Blood is drink indeed. He that eateth My Flesh and drinketh My Blood abideth in Me and I in Him. As the living Father hath sent Me, and I live by the Father, so he that eateth Me, the same also shall live by Me. *St. John* vi. 56-58.

I. The greatness of God's bounty:

(1) The magnificence of His gift; 1. *Inanimate and irrational creatures*; God created man of the earth, and made him after His own image . . . and gave him power over all things that are upon the earth. *Ecclus.* xvii. 1, 3.

Let Us make man to Our image and likeness. *Gen.* i. 26.

Who made the great lights . . . the sun to rule the day . . . the moon and the stars to rule the night. *Ps.* cxxxv. 7-9.

The sun and the moon and all the stars of heaven . . . which the Lord thy God created for the service of all nations. *Deut.* iv. 19.

That you may be the children of your Father who is in Heaven, who maketh His sun to rise upon the good and bad, and raineth upon the just and the unjust. *St. Matt.* v. 45.

He left not Himself without testimony, doing good

from Heaven, giving rain and fruitful seasons, filling our hearts with food and gladness. *Acts* xiv. 16.

What is man, that Thou art mindful of him? or the son of man, that Thou visitest him? *Psa.* viii. 5.

2. *The holy Angels*; Are they not all ministering spirits, sent to minister for them who shall receive the inheritance of salvation? *Heb.* i. 14.

I say to you that in Heaven their Angels always see the face of My Father who is in Heaven. *St. Matt.* xviii. 10.

Behold I will send My Angel, who shall go before thee and keep thee in thy journey, and bring thee into the place that I have prepared. *Ex.* xxiii. 20.

The Lord went before them to show the way by day in a pillar of a cloud, and by night in a pillar of fire, that He might be the guide of their journey at both times. *Ex.* xiii. 21.

3. **Our Lord Himself**; *a. Our companion*; He found out all the way of knowledge, and gave it to Jacob His servant, and to Israel His beloved. Afterwards He was seen upon earth and conversed with men. *Bar.* iii. 37, 38.

He travelled through the cities and towns, preaching and evangelising the kingdom of God; and the twelve were with Him; and certain women who had been healed of evil spirits and infirmities; Mary, who is called Magdalene, out of whom seven devils were gone forth; and Joanna, the wife of Chusa Herod's steward; and Susanna, and many others who ministered unto Him of their substance. *St. Luke* viii. 1-3.

b. Our servant; Let this mind be in you which was also in Christ Jesus, who, being in the form of

God, thought it not robbery to be equal with God ; but humbled Himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man. *Philip. ii. 5-7.*

He riseth from supper and layeth aside His garments, and having taken a towel girded Himself. After that He putteth water into a basin, and began to wash the feet of the disciples, and to wipe them with the towel wherewith He was girded. *St. John xiii. 4, 5.*

Even as the Son of Man is not come to be ministered to, but to minister. *St. Matt. xx. 28.*

I am in the midst of you, as He that serveth. *St. Luke xxii. 27.*

c. The price of our ransom ; Walk in love, as Christ also hath loved us, and hath given Himself for us, an oblation and a sacrifice to God for an odour of sweetness. *Eph. v. 2.*

The Son of Man came . . . to give His life a redemption for many. *St. Matt. xx. 28.*

d. His Body our food ; I was like a foster-father to Ephraim ; I carried them in my arms ; . . . I put his meat to him that he might eat. *Ossee xi. 3, 4.*

The bread that I will give is My Flesh for the life of the world. *St. John vi. 52.*

(2) **The lavishness of the Giver ;** The wicked draw near against Me to eat My Flesh. *Psa. xxvi. 2.*

N. Why do you persecute me as God, and glut yourselves with my flesh ? *Job xix. 22.*

Knowest thou not that the goodness of God leadeth thee to penance ? *Rom. ii. 4.*

(3) **The good of the receiver ;** As many as received Him He gave them power to be made the sons of God, to them that believe in His name.' *St. John i. 12.*

He that is good shall draw grace from the Lord.
Prov. xii. 2.

Thanksgiving.

O Jesus, Thou art all-bountiful, and there is no giver like Thee. Thou art the cheerful giver whom the Father loves with a great love. I thank Thee for Thy priceless gift. I thank Thee for coming to me in this morning-light. Even Thou couldst not give me more, for Thou hast given me Thyself. O loving Lord, my Friend and Brother and God, Thou didst make Thyself the servant of all. Hungry and thirsty and tired, Thou didst seek for us, as a shepherd seeks for his sheep that are scattered. From cloudy mountains Thou didst gather us in days of darkness and dread. I long to love Thee more, O Brother, who didst die for me. I long to keep Thee more lovingly in my heart, O Friend, who givest me Thyself in this Sacrament of Thy love. Let my soul be joined more and more to Thine; and let my body belong more and more to Thee. Thou givest me power to become a child of God. O Son of God, Thou hast come to me from the Altar, in healing and light.

VI.

About the other two reasons why our Lord gives us His Body as food.

C. II. The second reason for giving us this heavenly food is the corruption of human nature, which in three ways needs the medicine of food like this.

1. First, there is need of a fitting beginning of the healing: *a*, corruption and death began from the for-

bidden fruit, that is, from the tree of the knowledge of good and evil ; *b*, our justification and life must begin from food, that is, from the true tree of life, the Body of our Lord.

2. Next, there is need of food like this that the healing may be perfect. The cunning serpent by the poison of the forbidden food instilled into man a threefold corruption : *a*, the darkness of ignorance in the soul ; *b*, the disease of bad desires in the flesh ; *c*, death in both.

Of these three things St. Augustin says, ' If an Angel falling from his own paradise had not been listened to, we should not have gone headlong into death ; but having fallen from Heaven, he came outwardly as a serpent and spat forth venom of his own, and spoke from himself, Taste, and ye shall be as gods. Then they, desiring to be what they were not, lost what they had received—their intellectual power, the justice of their life, the possibility of not dying.' As then by poisonous food there fell on them a triple corruption, it was needful for perfect healing that the Physician, our Saviour, should give them medicinal food against these evils ; and this food is His Body, which does three things for those that worthily receive it : *d*, it enlightens the darkness of their souls ; *e*, it heals the disease of bad desires ; *f*, it triumphs by destroying death.

d. The Body of Christ is the word of God, that is, the true light in human flesh as in a lantern, and by this the faithful soul is enlightened.

e. The manna appeared like hoar-frost and dew, because the Body of our Lord cools in the soul the heat of wrong desire.

f. Jesus is the way, the truth, the life. He is the true light. He destroys death and hell, and leads us to everlasting life.

These three points have been spoken of in the first meditation, near the end.

3. This food was needed for the certain preservation of health ; for some have deep sorrow for a while, and are healed in a way, but in the time of temptation they again fall back. It has power to keep the soul in health, and in the incorruption of a good life. As myrrh keeps bodies uncorrupted, so the Blessed Sacrament worthily received is the incorruptibility of the soul.

III. The third reason of the wisdom of God for the gift of this food is the condition of our human nature, in which a rational soul is joined to a body. Now a rational creature may be looked at in three ways, and so needs a threefold food. First, it is incorporeal and purely spiritual, as the angelic nature. Secondly, it is joined to a body, as to that which is unlike, namely, spirit to flesh. Thirdly, these two natures, that is, body and soul, are joined together in the individual persons of men with friendly intercourse and wonderful love. But in whichever of these three ways a rational creature be considered, it needs fitting food because of its condition.

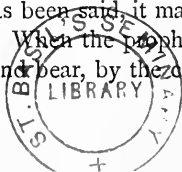
1. The angelic nature needs nourishment by which it may live and subsist. That nourishment is the Eternal Word of God, incorporeal in Himself, that is, the uncreated Wisdom of God. This sustains the Angels in Heaven.

2. Taking the second way, when a rational creature is joined to a body, as unlike with unlike, spirit with

flesh, precious with worthless, then according to the condition of each nature it needs food fitting for each, but unlike; that is to say, the spirit needs spiritual food like an Angel, and the body needs bodily food like the brutes.

N. Of both together, St. Augustin says, 'As the soul is the life of the body, but does not keep it alive without bodily food, so God is the life of the soul, but does not keep it alive without spiritual food, that is, without the Word of God. So both natures of man, being unlike, have unlike food, and eat in different ways, far apart from each other. The food of the body does not suit the soul, and the food of the soul does not suit the body.'

3. As to the third way, when two natures—that is to say, body and soul—are joined together in one person in friendly companionship and wondrous love, one food is needed for the salvation of both. This food must be at the same time spiritual and bodily, fitting for the whole man, that is, for each nature. Such food is the Word made flesh, whom in the same Sacrament they both eat. By His power the soul is brought from misery to the deathless joy, and the body is kept for a while in the earth that at last it may rise in glory. The Flesh of our Lord is truly food for the whole man, good both for soul and body. God created Wisdom by His Spirit. He assumed a body made of the body of our Lady, and united it to His own wisdom. According to His gift, that is, His bountifulness, He gives it as food to those who love Him, namely, the faithful, that, as has been said, it may profit them both in body and soul. When the prophet speaks of peace between the calf and bear, by the calf he signifies the



body which is to be offered in sacrifice to God, and by the bear he means the spirit. For as the bear is terrible to beasts, so the spirit ought to be terrible to all fleshly desires and all that is of the earth earthy.

The Voice of the Holy Ghost

II. About the corruption of human nature;

1. *Fit beginning of healing: a. The tree of death;* Of the tree of knowledge of good and evil thou shalt not eat; for in what day soever thou shalt eat of it thou shalt die the death. *Gen. ii. 17.*

b. The tree of life; Then Jesus said to them, Amen, amen I say to you, except ye eat the Flesh of the Son of Man and drink His Blood ye shall not have life in you. *St. John vi. 54.*

In the midst of the street thereof and on both sides of the river was the tree of life bearing twelve fruits. *Apoc. xxii. 2.*

2. *The perfect healing: a. Darkness in the soul;* Man when he was in honour did not understand: he hath been compared to senseless beasts, and is become like to them. *Ps. xlvi. 13.*

Darkness was upon the face of the deep. *Gen. i. 2.*

b. Evil desires; The flesh lusteth against the spirit and the spirit against the flesh, for these are contrary one to another. *Gal. v. 17.*

I see another law in my members, fighting against the law of my mind, and bringing me into captivity to the law of sin that is in my members. *Rom. vii. 23.*

c. Death for both; By the envy of the devil death came into the world, and they follow him that are of his side. *Wisdom ii. 24, 25.*

d. Jesus lightens our darkness ; The Lord is my light and salvation. *Ps. xxvi. 1.*

Come ye to Him and be enlightened. *Ps. xxxiii. 6.*

e. He heals evil desires ; He rained down manna upon them to eat, and had given them the Bread of Heaven. *Ps. lxxvii. 24.*

In the morning a dew lay round the camp, and when it had covered the face of the earth it appeared in the wilderness . . . like unto the hoar-frost on the ground. *Ex. xvi. 13, 14.*

f. He destroys death ; This is the Bread that came down from Heaven : not as your fathers did eat manna and are dead. He that eateth this Bread shall live for ever. *St. John vi. 59.*

3. He preserves the health of the soul ; My iniquities are gone over my head, and, as a heavy burden, are become heavy on me. My sores are putrified and corrupted through my foolishness. I am become miserable, and am bowed down even to the end ; I walked sorrowful all the day long. *Ps. xxxvii. 5-7.*

A bundle of myrrh is my Beloved to me. *Cantic. i. 12.*

III. The condition of our human nature ; 1. *The Angels ;* I seemed indeed to eat and drink with you ; but I use an invisible meat and drink which cannot be seen by men. *Tobias xii. 19.*

By His wisdom the depths have broken out, and the clouds grow thick with dew. *Prov. iii. 20.*

The Word of God on high is the fountain of wisdom. *Ecclus. i. 5.*

Man ate the Bread of Angels. *Ps. lxxvii. 25.*

Our fathers . . . did all eat the same spiritual food and all drank the same spiritual drink ; and they

drank of the spiritual rock that followed them, and that rock was Christ. *1 Cor. x. 1, 3, 4.*

If one be perfect among the children of men, yet if thy wisdom be not with him, he shall be nothing regarded. *Wisdom ix. 6.*

2. *Spirit and body in one way*; The poor man had nothing at all but one little ewe lamb . . . eating of his bread and drinking of his cup. *2 Kings xii. 3.*

The principal things necessary for the life of man are water, fire, iron, salt, milk, bread of flour, honey, the cluster of the grape, oil, and clothing. All these things shall be for good to the holy; so to the sinner and the ungodly they shall be turned to evil. *Ecclus. xxxix. 31, 32.*

N. It is written, Not in bread alone doth man live, but in every word that proceedeth from the mouth of God. *St. Matt. iv. 4.*

3. *Spirit and body in another way*; He that eateth My Flesh and drinketh My Blood hath everlasting life, and I will raise him up in the last day. *St. John vi. 55.*

He poured her (Wisdom) out upon all His works and upon all flesh, according to His gift, and hath given her to them that love Him. *Ecclus. i. 10.*

The calf and the bear shall feed. *Is. xi. 7.*

Prayer.

Come to me, life-giving Jesus, in Thy sweetness and might. Give me a greater longing for Thy gift of gifts. Satisfy my hunger with the Living Bread, and slake my thirst with the Wine of God. Now I see Thee dimly in Thy creatures, and now darkly I know Thy love. I feel the wickedness of my heart, and am

cast down greatly when I think of my unfaithfulness to Thee. Purify me more and more, and cleanse me with the fire of Thy Heart. Wash me with Thy Precious Blood, and I shall be white; give me more of Thy Holy Spirit, and I shall be cleansed. I adore Thee, Jesus, in the Blessed Sacrament, and with all my heart I wish to make myself a fitting temple for Thee. Come to me, O loving Jesus.

Thanksgiving.

O my God and King, I have received Thee, Body and Soul, in Thy gift of love. I thank Thee with my whole heart; but I cannot thank Thee as I ought. Come to me with greater gifts, O Holy Ghost, that I may love Jesus more. His kingdom is in my soul. I thank Thee, loving Lord, my Saviour, for all that Thou hast done for me; and for all that Thou givest to me now. I bear in mind Thy work of redemption; I love the Sacrifice of the Altar; I hunger for the Bread of Heaven. Come to me with greater gifts, O Holy Ghost, that I may know these things better, and may love Jesus more. O Son of the living God, may I live by Thee, and by Thee be brought to the home of Thy love! There Thy Saints and Angels praise Thee with Thy Father and Thy Holy Spirit. Blessing and praise and thanksgiving be to Thee now, Jesus, on this Altar, before which we, Thy servants, are gathered. Thou, Jesus, art my Brother and my Friend. Thou, Jesus, art my King and my God. Thou, Jesus, with the Holy Ghost art most high in the glory of God the Father.

PART II.

THE SECOND POINT TO BE CHIEFLY NOTED ABOUT THE BLESSED SACRAMENT IS THE MANNER OF THE GIFT.

VII.

About the manner of the gift, that is, why our Lord is given to us veiled in this Holy Sacrament.

As to this, three things are to be considered: A, our Lord gives us His Body veiled; B, He gives it veiled under the appearance of bread; C, He gives it veiled under the appearance of wheaten bread.

We will consider the first point, A, in this meditation and the next. The second point, B, will be considered in the ninth meditation, and the third point, C, in the tenth.

A. Because the sense of man is at a loss in this mystery, and wonders when it seems to be something else, there is a fourfold reason for this veiling of our Lord: (1) the unworthiness of the wicked; (2) the faith of the good; (3) moral instruction; (4) our weakness.

Points (1) and (2) will be considered in this meditation, and points (3) and (4) in the next.

(1) Our Lord must thus be veiled because of the unworthiness of the wicked; as the sun, or indeed any light, must be veiled from a weak eye. In this the mercy of our Saviour deals most gently with them; for if the wicked could see Him unveiled, and so received by the faithful, they would be scandalised by the very sight, and would perish wretchedly by a threefold destruction, namely: 1, by horror in the heart;

2, by detraction in the lips; 3, by spiritual death in the soul.

1. When our Lord told the disciples of this mystery, many of them went back and walked no more with Him, because they turned away from the words that He spoke about His Flesh. St. Ambrose says, 'Perhaps you may say, How is it true blood? for you do not see the likeness of flesh. Listen to the words of Christ. When they heard that He would give them His Flesh to eat they went back. Only Peter said, To whom shall we go? Thou hast the words of eternal life. Lest, therefore, more might be scandalised, and lest any one should shrink back from this food, and that, on the other hand, the glory of the Redeemer may be more seen, you receive this Sacrament in a similitude, but you gain the glory and virtue of His true nature.'

2. When the Jews murmured against Him and strove among themselves, their sin was detraction. For this also it is right that He should be veiled.

3. Once God smote many for looking on the ark; but that ark signifies the Body of Christ. This Body must be veiled from the wicked, lest they should die spiritually for ever if they were to see it. In many works of God you should not be curious; for it is not needful for you that your eyes should look on things that are hidden.

(2) He is also veiled because of the faith of the good. This reason may be divided into three, which require Him to be thus veiled: 1, the reality of faith; 2, the healing of unbelief; 3, the merit of faith.

1. The nature of faith requires that the Body of Christ should be hidden when it is given to us. Faith

has to do with things that are not seen, and, as St. Augustin says, 'Faith is to believe what you do not see, or to trust words about a hidden thing which truly exists, though you cannot see it with your eyes. About the things that we see we have knowledge, and not faith.'

2. The healing of unbelief requires this veiling of our Lord, in order that a fitting manner of satisfaction may answer the guilt of unbelief. The unbelief of our first parents began from listening to the words of the devil, when he was persuading them to take food that had in it veiled death. Then their senses took a false delight in his words. So it is fitting that the faith of those to whom salvation is offered should begin from the words of the Redeemer, leading them to take food that has in it veiled life. It is also fitting that only by the hearing, from among our senses, we should know truly what that food is. Thus faith comes from hearing, and our hearing by the words of Christ. If you were to say of the Blessed Sacrament, 'This is the substance of bread,' or, 'This is the substance of wine,' nothing could be more untrue; but if you listen to the words of Jesus, 'This is My Body,' or, 'This is My Blood,' nothing can be truer: you are listening to God, who cannot lie. Thus the faithful soul is not deceived. The hands are the hands of Esau; we touch the accidents of bread and wine: but the voice is the voice of the true Jacob, the prince of the Israel of God.

3. The veiling of the Incarnate Word is necessary for the merit of faith. St. Gregory says, 'Faith has no merit if human reason give us a convincing proof. Our Lord willed to give us His Body veiled, because it is great merit to trust His words rather than our own

senses. They who have not seen, and yet have believed, are blessed.'

N. In this merit of faith there is a threefold fruit : *a*, the fulness of spiritual good ; *b*, abundance of earthly good ; *c*, overflowing of eternal good. The dew of Heaven in the blessing that Isaac gave Jacob is the grace of God ; the fatness of the earth is our daily bread, and all that God chooses to give us ; the abundance of corn and wine is joy in God's presence for evermore.

The Voice of the Holy Ghost

About our hidden gift ; It is good to hide the secret of a king. *Tobias* xii. 7.

(1) **The unworthiness of the wicked ;** 1. *Shrinking back in heart ;* My Flesh is meat indeed, and My Blood is drink indeed. *St. John* vi. 56.

2. *Detraction in the mouth ;* The Jews, therefore, murmured at Him because He had said, I am the Living Bread that came down from Heaven. . . . The Jews, therefore, strove among themselves, saying, How can this man give us His Flesh to eat? *St. John* vi. 41, 53.

3. *Death in the soul ;* Aaron and his sons shall go in, and they shall appoint every man his work, and shall divide the burdens that every man is to carry. Let not others, by any curiosity, see the things that are in the sanctuary before they be wrapped up, otherwise they shall die. *Numb.* iv. 19, 20.

He slew of the men of Bethsames because they had seen the ark of the Lord ; . . . and the people lamented because the Lord had smitten the people with a great slaughter. *1 Kings* vi. 19.

(2) **The faith of the good;** 1. *The reality of faith*; That the trial of your faith (much more precious than gold, which is tried by the fire) may be found unto glory and praise and honour at the appearing of Jesus Christ; whom having not seen you love; in whom also now, though you see Him not, you believe; and believing shall rejoice with joy unspeakable and glorified. *1 Pet. i. 7, 8.*

2. *The healing of unbelief*; Faith then cometh by hearing; and hearing by the word of Christ. *Rom. x. 17.*

3. *The merit of faith*; Jesus saith to him, Because thou hast seen Me, Thomas, thou hast believed; blessed are they that have not seen and have believed. *St. John xx. 29.*

N. God give thee of the dew of heaven, and of the fatness of the earth, and abundance of corn and wine. *Gen. xxvii. 28.*

a. *Spiritual good*; He that believeth in Me, as the Scripture saith, Out of His belly shall flow rivers of living water. Now this He said of the Spirit which they should receive who believed in Him. *St. John vii. 38, 39.*

I will be as the dew: Israel shall spring as the lily, and his root shall shoot forth as that of Libanus. His branches shall spread, and his glory shall be as the olive-tree. *Osee xiv. 6, 7.*

b. *Earthly good*; Now faith is the substance of things to be hoped for, the evidence of things that appear not. For by this the ancients obtained a testimony. . . . All these died according to faith, not having received the promises, but beholding them afar off and saluting them, and confessing that they

are pilgrims and strangers on the earth. For they that say these things do signify that they seek a country. *Heb. xi.* 1, 2, 13, 14.

If you be willing and will hearken to Me, you shall eat the good things of the land. *Is. i.* 19.

Seek ye therefore first the kingdom of God and His justice, and all these things shall be added unto you. *St. Matt. vi.* 33.

c. Eternal good; Receiving the end of your faith, even the salvation of your souls. *1 Pet. i.* 9.

He that shall hear Me shall rest without terror, and shall enjoy abundance without fear of evils. *Prov. i.* 33.

Prayer.

Cleanse my heart, O Holy Spirit, by this heavenly food, wherein Jesus gives me Himself. Strengthen my faith, that I may see Jesus in this Sacrament of His Body and Blood. There is in me a law by which I am in danger of falling into the captivity of sin. I have often to go on my heavenward way through darkness and many temptations, but Thou art my light and my strength. In Thee I trust. By Thy grace I can do all things that Jesus wishes me to do. Be ever in my soul as the dew of the light. With utter trust I rest upon Thee, and believe the testimony which Thou givest. Set up more and more Thy kingdom in my soul, that I may keep my body under, and bring it to subjection, lest I should be a castaway from Jesus and from Thee.

Thanksgiving.

Glory be to Thee, O Jesus, King and Spouse, whom my soul loveth. Thou hast given me for my food the

Living Bread. Thou art dwelling in me. I praise Thee and thank Thee, O Thou lover of souls, as Thou dwellest in the Tabernacle. I praise Thee and thank Thee, as Thou dwellest in the souls of all who have received Thee worthily this day, wherever they may be. I praise Thee and love Thee for giving Thyself to the unworthy, who gave no welcome to Thee. I hope and pray, dear Jesus, that Thou art dwelling in my soul and filling it with grace. Thou drivest the darkness from me and makest me glad. Thou art light to me in every danger and strength in every weakness. Thou art my comfort in all sorrow and my rest in all weariness and pain. Thou art the healer of every woe. Thy voice, O Thou Beloved of the Father, is in my heart like the song of the morning stars. Keep me faithful, Thou Lord of life and love, that I may rejoice with the sons of God.

VIII.

About the other two reasons why our Lord's Body is veiled.

A. (3) The third reason for this veiling of Jesus is moral instruction.

Three things which perfect us in holiness are hidden in this Sacrament: 1, the person of our Saviour; 2, the beauty of His great brightness; 3, the wonderful work of the Almighty.

From this we learn that three things in us may sometimes be virtuously hidden: 1, our person; 2, bodily beauty; 3, the intention of good works. The first is hidden from the rage of persecutors; the second from the gaze of fools; the third from human respect.

1. The just man learns to hide himself for three

reasons : *a*, that the rage of the persecutor may cease ; *b*, that he may finish the work commanded him by God ; *c*, that he may win a more glorious crown.

2. The just man learns to hide bodily beauty from the gaze of all, because outward beauty and its adornment have been to many an occasion of falling. Now bodily beauty is hidden in three ways : *a*, by poorness of dress ; *b*, by austerity and fasting ; *c*, by perseverance in good works.

3. The just man learns to hide the intentions of his virtues and good works from human respect. St. Gregory says, ' Let your work be sō done in public that your intention may be concealed. Thus shall we give an example to others by our good work, and yet as to our intention, by which we desire to please God alone, we shall always wish to be hidden.'

It is a threefold good that we ought chiefly to hide from men : *a*, alms-deeds ; *b*, prayer ; *c*, fasting.

(4) Fourthly, He is thus given to us veiled because of our weakness. It is proved in three ways that our weakness needs this.

1. From a figure of the law. The children of Israel, seeing that the face of Moses was horned from his communion with God, feared to come near ; and he therefore put a veil on his face when he spoke to them. For the face of Moses caught such brightness from his nearness to the light of God that it seemed to the eyes of men to be horned. They could only bear the brightness of his face when veiled. Thus, then, nay, much more, must this be true of the Body of Jesus glorified in His Resurrection, and made spiritual and deiform. No one can look on it with mortal eye unless it be veiled under another appearance.

2. From the case of Mary, the Mother of God. Even she could not bear the brightness of her Son's presence and His glory until it was overshadowed. But when His majesty was veiled in her virginal flesh, by the overshadowing of the Holy Ghost, then it was possible that He could be looked on by Mary and even by us. Hence the Word was made flesh. When, however, that very flesh was glorified after His Passion by His Resurrection, and glorified to the likeness of God, it was made such that the eye of man could not look on it in its own form, but only when hidden by some kind of veil. The works of God are wonderful and glorious and hidden.

3. From natural reason ; that is, from the very great dissimilarity between the light of our eyes and the brightness of the light of the Body of Jesus. Our eye is small, weak, corruptible. But His brightness is incorruptible, and in a certain sense immeasurable. Now the visibility of every kind of light depends on a certain likeness between the light and the eye that sees it. But the greater likeness there is to a very great light, the clearer the vision is, and the sweeter. Hence it is that a healthy eye can to some extent look on the sun, but not on the Body of Jesus, because the eye has a kind of likeness to the sun, that is, a likeness of light and corruptibility ; but it has no such likeness to our Lord's Body. For unless the eye were in some way like the light of day, it could not possibly see it. So an ear or a finger or a blind eye could not see that light because of their too great unlikeness to it. So also because of our weakness and the exceedingly great splendour of our Lord's Body, glorified and strengthened to incorruption, we cannot

sweetly look eye to eye on that brightness of the Body of Jesus. But still we ought to look upon Him with the eye of the mind, that is, the pure intention of the heart. It does indeed seem right that truth should find an entrance to the soul by the upper windows of the eyes. But this, O my soul, is kept in store for us hereafter, when we shall see Him face to face. That vision will be everlasting life.

The Voice of the Holy Ghost

(3) About moral instruction; Wisdom is drawn out of secret places. *Job xxviii.* 18.

N. Three things hidden; 1. *The person of our Saviour*; Verily Thou art a hidden God, the God of Israel, the Saviour. *Is. xlv.* 15.

2. *The great brightness*; I will wait for the Lord, who hath hidden His face. *Is. viii.* 17.

3. *His almightiness*; There are many things hidden from us that are greater than these; for we have seen but a few of His works. *Ecclus. xliii.* 3, 6.

Three things to be hidden in us; 1. **Ourselves**; *a. For rest*; Go, My people, enter into thy chambers, shut thy doors upon thee, hide thyself a little for a moment, till the indignation pass away. *Is. xxvi.* 20.

b. For finishing our work; At Damascus, the governor of the nation under Aretas the king guarded the city of the Damascenes to apprehend me; and through a window in a basket was I let down by the wall, and so I escaped his hands. *2 Cor. xi.* 32, 33.

When King Sennacherib . . . slew many of the children of Israel, Tobias buried their bodies. But when it was told the king he commanded him to be

slain, and took away all his substance. But Tobias, fleeing naked away with his son and with his wife, lay hid, for many loved him. *Tob. i. 21-23.*

c. For the crown ; Behold David is hid in the hill of Hachila. *1 Kings xxvi. 1.*

2. **Bodily beauty ;** *a. By poorness of dress ;* I have sewn sackcloth upon my skin, and have covered my flesh with ashes. *Job xvi. 16.*

He said to her, That man is my master : but she quickly took her cloak and covered herself. *Gen. xxiv. 65.*

If a woman be not covered, let her be shorn. But if it be a shame to a woman to be shorn or made bald, let her cover her head. . . . Therefore ought the woman to have a power over her head because of the Angels. *1 Cor. xi. 6, 10.*

b. By austerities ; God forbid that I should glory save in the Cross of our Lord Jesus Christ, by whom the world is crucified to me, and I to the world. *Gal. vi. 14.*

c. By perseverance in good ; Thou hast made his soul to waste away like a spider. *Psa. xxxviii. 12.*

The yoke and the thong bend a stiff neck, and continual labours bow a slave. *Ecclus. xxxiii. 27.*

Do not consider me that I am brown, because the sun hath altered my colour. *Cantic. i. 5.*

There is no beauty in him nor comeliness ; and we have seen him, and there was no sightliness that we should be desirous of him. Despised, and the most abject of men, a man of sorrows, and acquainted with infirmity ; and his look was, as it were, hidden and despised, whereupon we esteemed him not. *Is. liii. 2, 3.*

3. **The intention of good works;** The kingdom of Heaven is like unto a treasure hidden in a field : which a man having found hideth, and for joy thereof goeth and selleth all that he hath and buyeth that field. *St. Matt.* xiii. 44.

a. Alms-deeds ; When thou dost an alms-deed sound not a trumpet before thee, as the hypocrites do in the synagogues and the streets, that they may be honoured by men. Amen I say to you, they have received their reward. But when thou dost alms let not thy left hand know what thy right hand doth ; that the alms may be in secret ; and thy Father who seeth in secret will repay thee. *St. Matt.* vi. 2-4.

b. Prayer ; When you pray you shall not be as the hypocrites, that love to stand and pray in the synagogues and corners of streets, that they may be seen by men. Amen I say to you, they have received their reward. But thou when thou shalt pray enter into thy chamber, and having shut the door pray to thy Father in secret ; and thy Father who seeth in secret will repay thee. *St. Matt.* vi. 5, 6.

c. Fasting ; When you fast, be not as the hypocrites, sad. For they disfigure their faces, that they may appear unto men to fast. Amen I say to you, they have received their reward. But thou when thou fastest anoint thy head and wash thy face, that thou appear not to men to fast, but to thy Father who is in secret ; and thy Father who seeth in secret will reward thee. *St. Matt.* vi. 16-18.

(4) **Our weakness ;** 1. *From a figure of the law ;* He was there with the Lord forty days and forty nights . . . When Moses came down from the Mount Sinai he knew not that his face was horned from the

conversation of the Lord. . . . Having done speaking he put a veil upon his face. *Ex.* xxxiv. 28, 29, 33.

The children of Israel could not steadfastly behold the face of Moses for the glory of his countenance. *2 Cor.* iii. 7.

2. *The Mother of God* ; Now glorify Thou Me, O Father, with Thyself, with the glory which I had before the world was with Thee. *St. John* xvii. 5.

Thou canst not see My face, for man shall not see Me and live. *Ex.* xxxiii. 20.

The works of the Highest only are wonderful, and His works are glorious and secret and hidden. *Ecclus.* xi. 4.

We see now through a glass in a dark manner, but then face to face. *1 Cor.* xiii. 12.

3. *A reason of nature* ; The light of thy body is thy eye. If thy eye be single thy whole body will be lightsome ; but if it be evil thy body also will be darksome. Take heed therefore that the light which is in thee be not darkness. If then thy whole body be lightsome, having no part of darkness, the whole shall be lightsome, and as a bright lamp shall enlighten thee. *St. Luke* xi. 34-36.

Dearly beloved, we are now the sons of God ; and it hath not yet appeared what we shall be. We know that when He shall appear we shall be like to Him, because we shall see Him as He is. *1 John* iii. 2.

Prayer.

O Holy Ghost, let my life be hidden with Jesus in God. Give me grace to live for God only, and to use creatures in Him and for His sake. Let the beauty of God blind me to the beauty of the world, and let the

light of God blind me to the light of earth. Thou, O my God, art brighter than all things and sweeter. Take away from my soul all the dross, and purify it, giving it light and strength. To Thee, Spirit of deathless love, I turn for help. Take from me all human respect ; for wrong regard of creatures blights the soul, so that its fruits are withered. Help me to be more faithful to Jesus, my Love, who is coming to me from His Altar. He is my life, as Thou art my life, and as the Eternal Father is my life. Give me more love, that I may welcome Jesus as He comes to me in the hidden light, and the freshness of the morning dew.

Thanksgiving.

Thou art hidden, my Jesus, from every eye. Though Thou dwellest in the inaccessible light, yet clouds and thick darkness are round about Thy earthly dwelling. O dearest Lord, Thou art a hidden God. Thou art the God of Israel, my Saviour. I thank Thee for coming to me ; and I thank Thee for bringing me to Thy banquet of love. I praise Thee and bless Thee in the Paradise of God ; and I praise Thee and bless Thee in this dimness of the shadow of death. At Thy appearing I shall be like Thee, for I shall see Thee as Thou art. Make me more and more like Thyself here. One day, in the land of praise, in the great thanksgiving of eternity, I shall follow Thee whithersoever Thou goest over the mountains of the Israel of God. Give me grace to be faithful to Thee here, and to follow in Thy steps, day by day. Thou hast come to me, Jesus, in the Blessed Sacrament. By Thy gift Thou dost make me rich ; and in Thy love Thou art the gladness of my life.

IX.

About the form of the gift, by which it is given under the appearance of bread.

B. (1) Our Lord gives us His Body under the species of bread because of the fitness of bread above all other foods for this purpose. For in what other kind of food could these acts be done, both as regards ministers and receivers? This is seen in three ways.

1. The species of bread is more convenient than that of any other food with regard to our getting it, for in every place and in every time it is more easily found than any other food.

2. It is also easier to keep; and as we have to lift it up or carry it or keep it safely, this can be done more conveniently than in the species of any other food.

3. Again, it is more convenient for giving Communion, because it can be handled in a cleanly and reverent way, and can be broken on the Altar better than any other food. So it is more easily given to the healthy or the sick.

(2) Next, He gives Himself to us under the species of bread that we may have a knowledge of the thing signified and faith in it. St. Augustin says, 'A sign is a thing besides the species which is clear to the senses, and it makes something else besides itself come to our knowledge.' But signs are of three kinds: 1, natural; 2, artificial; 3, sacramental.

1. A natural sign has a meaning according to nature, as smoke signifies a fire, or as an evening red signifies a fine day.

2. An artificial sign has a meaning according to

the intention of man ; and this meaning is twofold. In one case it does not contain what it signifies, as when a hoop is the sign of a wine-seller's shop. In the other case it does contain what it signifies, as a cloud contains showers and signifies them, or as a pasty signifies meat and contains it.

3. Sacramental signs have a meaning according to the intention of God ; and this meaning also is twofold.

a. Some, as for instance the sacrifices of the law, do not contain what they signify. Thus the brazen serpent, set up in the desert, signified our Saviour, but did not contain Him ; just as a hoop hung before a house signifies wine, which nevertheless it does not contain. The Paschal lamb also, and circumcision, signified the thing figured, but did not contain it, for of themselves they did not justify.

b. Others, such as the Sacraments of the Gospel, having a meaning also according to the intention of God, contain what they signify. Hugo says, 'A Sacrament of our Lord's is a material element instituted in some outward thing, that can be reached by the senses, by likeness representing, by institution signifying, and by sanctification containing some special grace.' Thus Baptism signifies the purification of the soul, and contains it, for it effects what it figures, namely, the forgiveness of sin. Likewise the Sacrament of the Altar truly signifies and truly contains the Body of Christ ; for, after the consecration of the bread, Christ, whole and undivided, is under the species, that is, under that sign of bread which God has instituted to signify our Lord's Body. This bread has been made a sign by God. If, therefore, when I

see a positive sign of man I believe that there is flesh under a little bread, much more when I see a positive sign of God, like the Sacrament of the Altar, I ought to believe that under the species of bread there is the true Body of our Lord, because of the likeness of the bread to the things signified.

N. For three things are there signified, of which that species of bread is the Sacrament, that is, the holy Sign, having in it an express likeness to those three things: 1, our Lord's natural Body; 2, His mystical Body; 3, the effect of the Sacrament in the faithful soul. His natural Body is both signified and contained there, whereas His mystical Body is only signified and not contained.

1. The species of bread has a likeness to the first thing there signified, that is, to the true Body of Jesus, not by reason of itself, but by reason of the subject which it had before consecration, that is, by reason of the bread which it was before. For as bread is made of grains, many and pure, so the Body of Christ is made of many members, pure and holy. The Ark signifies the Body of Christ. This was made of incorruptible setim-wood, because the members of our Lord's Body are most pure and free from all stain.

2. The species of bread has a likeness to the second thing signified, that is, the Church, the mystical Body of Christ, the oneness of the faithful. For as one loaf is made of many pure grains, so the unity of the Church consists in many faithful souls, free from mortal sin and bound together in the bond of charity.

R. Here we should remark that a threefold union is seen in bread, by which is signified a threefold brotherhood, or cause and bond of love, that ought

to be found among the faithful. First, *a*, are chosen grains, large and like one another. Next, *b*, the flour is sprinkled with water, and dough is made. Then, *c*, that it may be hardened, it is baked with fire.

a. Now these like grains signify brotherhood and natural love, because we are all born of one parent, our first father, Adam.

b. Next, the dough, which is the flour mixed with water, signifies our sacramental love, because by one baptism we are all born again.

c. Then the bread hardened by fire signifies our spiritual love, because by one spirit we are gathered into one Church.

3. The species of bread, in that it once was bread, has in it a likeness to the third thing there signified, that is, the effect of the Sacrament in the faithful soul. For bread does three things: *a*, it strengthens; *b*, it satisfies; *c*, it preserves life. So the Bread of life does three things: *a*, it strengthens the faithful soul to get rid of all sin; *b*, it satisfies the soul, so that it despises the world; *c*, it keeps the soul in spiritual life, that it may always give praise to God.

The Voice of the Holy Ghost

(2) **About signs**; He answered and said to them, When it is evening you say, It will be fair weather, for the sky is red. *St. Matt.* xvi. 2.

3. *a*. *Sacraments of the law*; Moses therefore made a brazen serpent, and set it up for a sign, which when they that were bitten looked upon they were healed. *Numb.* xxi. 9.

Thy wrath endured not for ever; but they were troubled for a short time by Thy correction, having a sign

of salvation to put them in remembrance of the commandment of Thy law. For he that turned to it was not healed by that which he saw, but by Thee, the Saviour of all. *Wisd.* xvi. 6, 7.

By the works of the law no flesh shall be justified before Him. *Rom.* iii. 20.

b. Sacramental signs ; Peter said to them, Do penance and be baptised, every one of you, in the name of Jesus Christ, for the remission of your sins, and you shall receive the gift of the Holy Ghost. *Acts* ii. 38.

While they were at supper Jesus took bread and blessed and broke, and gave to His disciples, and said, Take ye and eat ; this is My Body. And taking the chalice He gave thanks, and gave to them, saying, Drink ye all of this ; for this is My Blood of the new testament, which shall be shed for many for the remission of sins. *St. Matt.* xxvi. 26-28.

Labour not for the meat which perisheth, but for that which endureth unto life everlasting, which the Son of Man will give you. For Him hath God the Father sealed. *St. John* vi. 27.

N. 1. Our Lord's natural Body ; Thou art 'like a heap of wheat set about with lilies.' *Cantic.* vii. 2.

Frame an ark of setim-wood. *Ex.* xxv. 10.

Beseleel made also the ark of setim-wood. *Ex.* xxxvii. 1.

2. His mystical Body ; R. *a. Natural brotherhood* ; So the ten brethren of Joseph went down to buy corn in Egypt. *Gen.* xlii. 3.

Every beast loveth its like ; so also every man loveth him that is nearest to him. All flesh shall consort with the like to itself, and every man shall associate himself to his like. *Eccclus.* xiii. 19, 20.

b. Sacramental brotherhood; Purge out the old leaven, that you may be a new paste, as you are unleavened. 1 *Cor.* v. 7.

This commandment we have from God, that he who loveth God love his brother also. 1 *John* iv. 21.

c. Spiritual brotherhood; They baked the meal which a little before they had brought out of Egypt in dough; and they made hearth-cakes unleavened. *Ex.* xii. 39.

3. **Effect in soul**; *a. It strengthens*; Thou waterest the hills . . . that Thou mayest bring bread out of the earth . . . and that bread may strengthen man's heart. *Ps.* ciii. 13-15.

I will love Thee, O Lord, my strength. . . . My God is my helper, and in Him will I put my trust. *Ps.* xvii. 2, 3.

b. It satisfies; He filled them with the Bread of Heaven. *Ps.* civ. 40.

A soul that is full shall tread upon the honeycomb. *Prov.* xxvii. 7.

c. It keeps us in grace; The bread of the needy is the life of the poor. *Ecclus.* xxxiv. 25.

I will satisfy her poor with bread. *Ps.* cxxxi. 15.

I will praise Thee for ever. *Ps.* li. 11.

Every day will I bless Thee; and I will praise Thy name for ever, yea for ever and ever. *Ps.* cxliv. 2.

Thanksgiving.

Thou, Jesus, art the incorruptible Ark of the Covenant. By Thee and with Thee we are kept from sin and from everlasting death. I bless and praise Thee for Thine own holiness, and for the holiness Thou givest to Thy servants. Give me more love,

dear Jesus, and more cleanness of heart, and bring me safely to the incorruptible kingdom where Thou dost ever dwell. There no rust consumes, and there no moth destroyeth. There all souls are bright with the fire of the love of God. Thou hast now come to me in Thy Holy Sacrament, that I may be strengthened for my journey to Thy home. Thou didst give corn to the brethren of Joseph in Egypt. Lead me into the lowest places, that by humility I may be pleasing to Thee. There, Jesus, give to me the corn of the elect, that I may praise Thee always as I am praising Thee now. Thou dost ever gird me with strength. Thou dost feed me with the Bread of Heaven, that I may feel no longing for the food of earth. I am needy ; Thou, Jesus, art my bread. I am poor ; Thou, Jesus, art my life. In Thy light, O Word of the Father, I shall see light. For all this I thank Thee and love Thee, and give Thee the praise of my heart.

X.

About the form of the gift, namely, that it is given under the appearance of wheaten bread.

C. Our Lord gives us Himself under the species of wheaten bread, and not of any other kind of bread ; and He does this for three reasons.

(1) First, this kind of grain has a natural superiority over all other kinds, as may be proved by three things : 1, it is the purest ; 2, it is most commonly used for bread ; 3, it is most nutritious for the body.

1. This kind is the only kind that reaches perfection. Wheaten bread is bread simply and absolutely, because of its great purity and perfection.

2. The grain of wheat is most commonly used for bread, because it agrees with the whole and the sick.

Nay, it best suits birds and beasts, for they eat it more readily than other kinds. Therefore wheaten bread is truly bread, because of its worth and common usefulness.

3. Grain of wheat is highly nutritious to the body, because, through its natural purity, its general usefulness, and its glutinous nature, the nourishment derived from it mingles with the members of the body in the best way. As to these three things it nourishes and strengthens in the highest degree. Thus wheaten bread is pure, and the grain of wheat is first in honour by reason of its worth and common usefulness. Again, it is fitting that the holiest body, which is the holiest bread of the sons of God, should be given to His sons under the species of that bread which is purest and best.

(2) Secondly, He gives His Body under the species of wheaten bread, because in it there is a very clear representation of the faithful. For as wheat must be considered in a threefold state, so the gathering of all the faithful is wont to be distinguished in three states. Thus, 1, wheat stands in the fields; 2, it is winnowed, and the chaff is cast away; 3, it is stored in the granaries. In like manner there are three degrees among the faithful: 1, beginners; 2, the advanced; 3, the perfect.

1, The first are signified by the wheat standing in the fields; 2, the second, by the grains as they are winnowed from the chaff; 3, the third, by the purified grains as they are stored in the garner.

1, The first seek for the teaching of preachers; 2, the second for constant purification; 3, the third for the everlasting rest of the Blessed.

St. Gregory, speaking of the words of Job, says, 'The elect are the wheat of God to be stored in the

barns of Heaven. The corn desires the clouds, for all the elect greatly long for the presence of holy preachers. The clouds scatter the light, because holy preachers give examples of life, not only in their words, but also in their deeds. They go round about everywhere, because by the light of their preaching they enlighten the ends of the earth.'

2. Gedeon working among the wheat by the wine-press signifies each elect one, who, in the shadow of the holy Cross, by uprightness of judgment and confession, cleanses his heart as it were with a rod from the chaff of his sins. The consolation of God strengthens such a soul against temptations. They who fear the Lord will prepare their hearts, and in His sight will sanctify their souls.

3. Do not despise the chastening of the Lord, and then you will reach your appointed place in the heavenly kingdom, and will be with all the Blessed for evermore.

(3) Thirdly, He gives us His Body under the appearance of wheaten bread, because in that bread there is an express likeness of His Body. For you can think of wheat in three ways: 1, as lying in a heap; 2, as falling in a field; 3, as made into bread. 1, It signifies the Body of Jesus conceived by the Blessed Virgin; 2, it signifies that holy Body as it suffered for us in the world; 3, it signifies His Body glorified in Heaven. 1, The Mother of Christ is greatly honoured; 2, the sinner is freed; 3, the Blessed are filled with gladness.

1. Very glorious is that woman of whom the Son of God was made according to the flesh. The womb, like a heap of wheat, is the womb of the Mother of God; for the heap of wheat is the spotless members of Christ as they were formed in that virginal womb.

The lilies, that girdle the wheat, are the splendour of every kind of chastity with which all the members and senses of the Blessed Virgin are adorned.

2. Jesus by His death freed from death the human race; and because He says that He is a grain of wheat, it is the custom of His Church to consecrate His Body under no other species.

3. The prophet praises the wheat of the elect; for the sweetest bread is the Body of Christ in the glory of the Blessed.

N. Observe that the Blessed will have a triple gift from the sweet and beautiful Body of our Lord: 1, the preparation of all delights; 2, the fulfilling of all desires; 3, peaceful and everlasting enjoyment of all good.

Here the wicked eat with the good; there the wicked will be under the ceaseless curse, while the good will be in the safety of the marriage-feast of our Lord which never ends.

The Voice of the Holy Ghost

About wheaten bread; They shall be converted that sit under His shadow; they shall live upon wheat. *Osee* xiv. 8.

(2) Its likeness to the faithful; 1. *Preachers*; Corn desireth clouds, and the clouds spread their light. They go round about, whithersoever the will of Him that governeth them shall lead them, to whatsoever He shall command them upon the face of the whole earth. *Job* xxxvii. 11.

2. *Purification*; An Angel of the Lord came and sat under an oak that was in Ephra, and belonged to Joas, the father of the family of Ezri; and when Gedeon

his son was thrashing and cleansing wheat by the wine-press to flee from Madian, the Angel of the Lord appeared to him. *Judges* vi. 11, 12.

They that fear the Lord will prepare their hearts, and in His sight will sanctify their souls. They that fear the Lord keep His commandments, and will have patience until His visitation. *Eccclus.* ii. 20, 21.

3. *Rest in Heaven*; Thou shalt enter into the grave in abundance, as a heap of wheat is brought in its season. *Job* v. 26.

Whose fan is in His hand, and He will purge His floor, and will gather the wheat into His barn; but the chaff He will burn with unquenchable fire. *St. Luke* iii. 17.

(3) *Its likeness to His Body*; 1. *Jesus in the womb of Mary*; Thy womb is like a heap of wheat set about with lilies. *Cantic.* vii. 2.

Blessed is the womb that bare Thee. *St. Luke* xi. 27.

2. *His Passion*; Amen, amen I say to you, unless the grain of wheat falling into the ground die, itself remaineth alone. *St. John* xii. 24, 25.

3. *His Body glorified*; What is the good thing of Him, and what is His beautiful thing, but the corn of the elect and the wine budding forth virgins? *Zach.* ix. 17.

N. 1. *The preparation*; The bread of Aser shall be fat, and he shall yield dainties to kings. *Gen.* xlix. 20.

In Thy sweetness, O God, Thou hast provided for the poor. *P's.* lxxvii. 11.

Thou didst feed Thy people with the food of Angels, and gavest them bread from Heaven prepared without labour; having in it all that is delicious and the sweetness of every taste. *Wisd.* xvi. 20.

As it is written, That eye hath not seen nor ear

heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him.

1 *Cor.* ii. 9.

2. *The fulfilling*; Who hath placed peace in thy borders, and filleth thee with the fat of corn. *Ps.* cxlvii.

14.

Praise the Lord, O Jerusalem; praise thy God, O Sion. *Ps.* cxlvii. 12.

Bless the Lord, O my soul, and let all that is within me bless His holy name. *Ps.* cii. 1.

I will fill the souls of the priests with fatness, and My people shall be filled with My good things, saith the Lord. *Jerem.* xxxi. 14.

Thy sustenance showed Thy sweetness to Thy children, and serving every man's will, it was turned to what every man liked. *Wisd.* xvi. 21.

3. *The fruition*; Blessed is he that shall eat bread in the kingdom of God. *St. Luke* xiv. 15.

The Lord hath sworn by His right hand and by the arm of His strength, Surely I will no more give thy corn to be meat for thy enemies, and the sons of the strangers shall not drink thy wine for which thou hast laboured; for they that gather it shall eat it, and shall praise the Lord, and they that bring it together shall drink it in My holy courts. *Is.* lxii. 8, 9.

Thou hast made known to me the ways of life; Thou shalt fill me with joy with Thy countenance; at Thy right hand are delights even to the end. *Ps.* xv. 11.

Thanksgiving.

O Eternal Father, Thou hast set me here to try me and prove me, and Thou hast given me a work to do. For this I thank Thee and bless Thee and praise

Thee. In all sorrow and in all pain, in the light of our eyes and in the gladness of life, Thou dost wisely and sweetly order all things from one end of the world to the other. Thou dost wisely and sweetly order all things about me. I am poor and weak and blind; but Thou hast always thought of me Thy child, and Thou hast always loved me, and lovest me now, with an everlasting love. However great my sufferings may be in body or in mind, keep me in Thy peace, and give me grace always to be stayed on Thee. Whatever loneliness or dread or shadows of terror may come to me, Thy hand holds me, and Thy right hand guides me. Thou art blessed in all that Thou givest, and blessed in all that Thou dost not give, and blessed in all that Thou takest away. O most loving Father, though Thou shouldest slay me, I will trust Thee.

Now I thank Thee for this living Bread which I have received. The crumbs from the table of Thy Son are more precious than all the feasts and riches of the world. Thou hast given me Thy Son; Thou hast given me Thy Holy Spirit. O my Father and my God, what a giver Thou art! But who am I that Thou shouldest be mindful of me, and what am I that Thou shouldest regard me? I am Thy child, and Thou art the Father who made me for Thyself. Thou hast been my Father from eternity: and beneath me are Thy everlasting arms. With all my heart and all my soul and all my strength I give thanks and love and praise to Thee. Thou art the unbeginning fountain of the Godhead. Thou art the principle of Thy uncreated Son, and with Him Thou art the principle of Thy uncreated Spirit. O Father, I love Thee.

PART III.

THE THIRD THING TO BE CHIEFLY NOTED IS THE
MIRACLES OF ALMIGHTY GOD WORKED ABOUT THE
MOST HOLY SACRAMENT.

XI.

*About the three miracles that are wrought in
consecration.*

THE miracles worked about the Blessed Sacrament are signs or wonders of the power of God. They are to be considered in three ways : A, in the consecration of our Lord's Body ; B, in its possession ; C, in its reception. For, first, we consecrate it ; then we possess it ; then we receive it. In this Meditation and the next we consider, A, the three miracles of consecration. In the Thirteenth Meditation we consider, B, the three miracles of possession. In the Fourteenth Meditation we consider, C, the three miracles of reception.

A. The three miracles of consecration : (1) under the species of bread is the true Body of Christ ; (2) the whole substance of bread is changed into the Body of Christ ; (3) the whole substance of bread is changed into the Body of Christ, so that the accidents of bread remain.

The first miracle is wonderful ; the second is more wonderful ; the third is most wonderful of all.

In this Meditation we consider, A, (1) and (2), the first two miracles of consecration ; and in the next Meditation we consider, A, (3), the third miracle.

(1) Under the species of bread is that true Body

of Jesus which He took from the substance of the Blessed Virgin. Now this is proved by three things : 1, by the testimony of those who are worthy of belief ; 2, by the testimony of positive signs ; 3, by the demonstration of miracles.

1. The first miracle is proved by the testimony of those who are worthy of belief.

St. Augustin says, ' A word is added to an element, and then there is a Sacrament ; that is, a word of God, taught by Christ, is spoken over the bread, and then there is a thing holy and hidden ;' namely, the Body of our Saviour under the species of bread. Again he says, ' This we strive to prove by every means, that the Sacrament of the Church is made up of two things, the visible species of the elements, and the invisible Flesh and Blood of Christ, as Christ Himself, a Divine Person, is God and man.'

St. Ambrose says, ' That bread which we take in this holy mystery I know to be Him, who was formed in the womb of the Virgin by the hand of the Holy Ghost, and who on the Altar of the Cross was burnt up with the fire of His Passion. The Bread of Angels has been made the food of man.'

St. Gregory says, ' Great, yea, fearful, is this mystery, where we seem to behold one thing, yet know that it is another. We look on the figure of bread and wine, and yet we know that there, by the power of God, are the Body and Blood of Christ.'

Eusebius says, ' Truly the victim of the Church is one and perfect ; to be judged by faith, not by the appearance ; and pronounced upon by the inward understanding, and not by the outward sight. Hence He who came from Heaven says, " Take and eat ; this

is My Body.” Far, therefore, from us be the smallest doubt of unbelief, for the giver of the gift is the witness to its truth.’

2. Next, there is the proof from signs which God has chosen ; and the force of these signs is in this, that as the sign is so is the thing signified. Now there is a twofold sign, a sign of God and a sign of man ; but whereas a human sign is artificial, the sign of God is sacramental. Again, as we have already seen in Meditation IX., a sign of man has a meaning according to his intention, and is double. In one case it does not contain what it signifies, as the sign of a hoop, which contains no wine ; but in the other case it does contain what it signifies, as a pasty signifies meat and contains it, hidden within. In like manner the signs which God has chosen for the Sacraments have a twofold meaning according to His intention. There were the Sacraments of the law, which did not contain what they signified, and did not effect what they figured, such as the Paschal lamb and the like, as we have already seen. But the Sacraments of the Gospel contain what they signify. Thus the Holy Eucharist contains what it signifies. For according to the intention of God it signifies a holy thing, that is, the Body of Christ, and contains it. Hence He says, ‘This is My Body.’ The outward sign is the species of bread, and the inward gift is the Body of Christ. Thus there are new signs and new miracles ; for the old signs, which did not contain the grace they signified, have passed away. St. Augustin says, ‘Hence they are called Sacraments, as being signs of a holy thing, because one thing is seen in them, and another thing is known to be there. That

which is seen has a bodily appearance, but that which is known to be there has spiritual fruit. In the species of bread and wine, which we see, we honour our Lord, whom we do not see.'

3. Paschasius says, 'No one who has read the lives of the Saints can fail to have seen that, either for those in doubt or for those who had a fervent love, the secret of the Blessed Sacrament has been often shown in visible species, in the form of a lamb or a boy, or in the colour of flesh or blood, in order that the hidden mystery of the Altar might be known by miracle. Once when St. Basil was offering the Sacrifice of the Mass on Easter Sunday, a certain Jew, being anxious to find out the mystery, pretended to be a Christian, and got among the worshippers. He saw an infant in the hands of Basil, and then he saw that infant come to all who received Communion.' Other things happened, but the end of it was that the Jew and all his family were baptised the next day by St. Basil. Paschasius tells another wonderful thing about the Blessed Sacrament. 'A certain very holy priest, called Cegidius, began to pray earnestly to God that He would show him the Body and Blood of our Lord. There came a day when he was celebrating the divine mysteries in his accustomed way. After the *Agnus Dei* he threw himself on his knees and prayed, and said, "O Almighty God, my Maker and my Redeemer, show to me in my unworthiness the Body of Christ in this mystery, that I may see it in the form of the Child who once cried on His Mother's breast." On this an Angel, coming suddenly from Heaven, said to him, "Rise quickly, if you wish to see Jesus. He is present here, wearing the bodily raiment which His holy

Mother gave Him." At these words the priest rose up in fear, and saw above the Altar a boy sitting. The Angel then said to him, "Thou dost wish to see Jesus, whom thou hast consecrated by words of mystery under the species of bread. Now look at Him with thine eyes, and touch Him with thy hands." The priest, wonderful to say, trusting to the heavenly light, took the Child in his trembling arms and folded Him to his heart. With many embraces he gave sweet kisses to God, and touched with his own lips the holy lips of his Lord. When this was done he put the boy back on the Altar, and, again prostrating himself on the ground, prayed that Jesus would vouchsafe to return to the former species. Rising, he found the Blessed Sacrament on the Altar, and so received our Lord in Communion.'

(2) The second miracle in consecration is that the substance of the bread is changed into our Lord's Body which He took of Mary; and this is done by the power of the word of God. That this is so may be proved in three ways: 1, from a power that is like; 2, from a power that is less; 3, from a power that is greater.

1. First, as to a like power: the word of God has changed one substance into another. We read that at the marriage-feast in Cana, Jesus changed water into wine. If He could do that, He can do this. For in like things there is a like judgment; and, where a like power commands, a like effect follows.

2. Next, as to a less power: things which are weaker than the word of God change one substance into another. Now as we know, God has willed that changes of things should be made in three ways be-

sides those which He makes by His word : *a*, by art ; *b*, by nature ; *c*, by grace.

a. The art of man has power to change one substance into another ; as is clear in the case of a glass-blower, who changes worthless ashes into clear and beautiful glass. Much more, then, the might of the word of God can change bread into His Body and wine into His Blood. Eusebius says, 'The invisible Priest by His word changes visible creatures into the substance of His Body and Blood, with hidden might.'

b. Nature changes one substance into another. In a vine water is changed into wine ; and by the secret power of nature and the labour of bees the nectar of flowers is changed into honey. So also in us bread itself, which we eat daily, is changed by nature into flesh. Much more the might of the word of God can change bread into the substance of His Body and wine into the substance of His Blood.

c. Grace given to men sometimes changes one substance into another. Hence Moses by a special grace changed a rod into a serpent and water into blood. Much more, therefore, the might of the word of God can change bread and wine into His Body and Blood. St. Ambrose says, 'Moses took hold of his rod and threw it on the ground, and it became a serpent. Thus you see that nature was changed by prophetic grace, and that grace is stronger than nature. But if the blessing of a man avail to change nature, what shall we say of the consecration of God, in which the very words of our Saviour work the work ? If, then, you ask me how the bread can become the Body of Christ, I answer, by consecration, which comes about by the word of Christ.'

3. Thirdly, as to greater power : the word of God does and can do much greater things than change bread into the Body of Christ. In the beginning was the Word, and all things were made by Him. St. Ambrose says, 'We read about God's works in creation, that He spoke and they were made. How, then, shall the word, which has power to make from nothing things that did not exist before, be unable to change those things which are into that which they are not? For it is not less to give new natures than to change natures which exist. Thus that substance which was bread before consecration is made the Body of Christ by consecration, for the word changes the creature.'

When an irrational and inanimate creature, like bread, is changed into something better, that is, into the Body of Christ, by the might of the word of God, it is indeed wonderful that sinful man cannot be converted from a bad life to a good one by many words or kindnesses or threatenings or promises.

The Voice of the Holy Ghost

About the wonders of God ; I will praise Thee, for Thou art fearfully magnified ; wonderful are Thy works, as my soul knoweth right well. *Ps.* cxxxviii. 14.

(1) The first miracle of consecration ; 2. *The signs* ; Renew the signs and work new miracles. *Ecclus.* xxxvi. 6.

3. *Miracles* ; Be ye sanctified, for . . . the Lord will do wonders among you. *Jos.* iii. 5.

I will do signs such as were never seen on the earth, nor in any nation. *Ex.* xxxiv. 10.

Thy way, O God, is as the holy place ; who is the great God like our God ? Thou art the God that does

wonders ; Thou hast made Thy power known among the nations. *Ps.* lxxvi. 14, 15.

He doeth things great and incomprehensible and wonderful, of which there is no number. *Job* ix. 10.

The heavens shall confess Thy wonders, O Lord. lxxxviii. 6.

Who alone doeth great wonders, for His mercy endureth for ever. *Ps.* cxxxv. 4.

It hath seemed good to me therefore to publish His signs, because they are great, and His wonders, because they are mighty. *Dan.* iii. 99, 100.

He is the Deliverer and Saviour, doing signs and wonders in heaven and in earth. *Dan.* vi. 27.

I will show wonders in heaven. *Joel* ii. 30.

(2) **The second miracle of consecration ;** Behold a Virgin shall conceive, and bear a Son ; and His name shall be called Emmanuel. *Is.* vii. 14.

1. *From like power ;* Thou hast kept the good wine until now. *St. John* ii. 10.

2. *From less power ; a. Art ;* If He examine on a sudden, who shall answer Him ? Or who can say, Why doest Thou so ? *Job* ix. 12.

His word is full of power ; neither can any man say to Him, Why doest Thou so ? *Eccles.* viii. 4.

b. Nature ; Let the earth bring forth the green herb and such as may seed, and the fruit-tree yielding fruit after its kind. *Gen.* i. 11.

Praise the Lord from the earth . . . fire, hail, snow, ice, stormy winds, which fulfil His word. *Ps.* cxlviii. 7, 8.

c. Power given to men ; Moses answered and said, They will not believe me nor hear my voice, but they will say, The Lord hath not appeared to thee. Then He said to him, What is it that thou holdest in thy

hand? He answered, A rod ; and the Lord said, Cast it down upon the ground. He cast it down, and it was turned into a serpent, so that Moses fled from it. And the Lord said, Put out thy hand and take it by the tail. He put forth his hand and took hold of it, and it was turned into a rod. *Ex. iv. 1-4.*

The Lord said again, Put thy hand into thy bosom ; and when he had put it into his bosom he brought it forth leprous as snow. And He said, Put back thy hand into thy bosom. He put it back and brought it out again, and it was like the other flesh. *Ex. iv. 6, 7.*

3. *From greater power ;* Let all Thy creatures serve Thee, because Thou hast spoken ; because Thou hast spoken and they were made. Thou didst send forth Thy Spirit, and they were created ; and there is no one that can resist Thy voice. *Judith xvi. 17.*

He spoke, and they were made ; He commanded, and they were created. *Ps. xxxii. 9.*

Whilst they were eating, Jesus took bread, and blessing broke, and gave to them, and said, Take ye ; this is My Body. *St. Mark xiv. 22.*

Thanksgiving.

O Spirit of the Father and the Son, in the dawn of the world Thou didst move over the face of the waters. Thou didst overshadow the Mother of God in Nazareth, when the Word was made flesh, and God sent forth His Son made of a woman. Thou art He by whom Jesus offered Himself without spot to God on the Altar of the Cross. By Thee Jesus is offered now in this unbloody Sacrifice of the Altar. Thou art the Sanctifier, Almighty and Eternal God, and Thou dost

ever bless the Sacrifice that is made ready for Thy name. O loving Spirit, strengthen my faith. Give me an ever-brighter love for Jesus. He is Emmanuel, God with us : God with us in our human nature, God with us in this Sacrament of His love. Dear Spirit, I live and move and am in Thee : and I love Thee.

Prayer.

O Ever-blessed Trinity, One God, Thou hast given me bread in my hunger and drink in my thirst. I call to mind all Thy love and gentleness and compassion, in which Thou hast led me and guided me until now. With all my heart I pray for greater gifts of Thy grace and more overflowing treasure of Thy love. Dwell in me more and more, as the Lord of the harvest and the vintage, that I may wash my robe in wine and my raiment in the blood of the grape. Give to me, as Thou only canst give, the blessings of heaven above, and the blessings of the deep that lieth beneath. In the morning let me rise with Thee in faithfulness, that in the evening I may rest safely with Thee in love and joy and peace. O God, my soul resteth in Thee.

XII.

About the third miracle wrought in consecration.

A. (3) The third miracle, yea, the most miraculous sign in the consecration of the Sacrament of the Altar, is that the whole substance of the bread is changed into the Body of Jesus, in such a way that the accidents of bread remain ; that is to say, colour, taste, and such things surrounding our Lord's Body, and evident to our senses. It has been proved that bread is changed

in consecration into the Body of Christ, and it is clear that the accidents remain, so that they can be reached by our senses. Such a change is supernatural, and is properly called conversion or transubstantiation : for anything altogether like it is not found in nature. But it can be shown by a threefold likeness that this may be done.

1. The first likeness to show that the substance of bread may be changed, while the accidents remain, is taken from the prophetic grace. Thus Eliseus threw salt into the bitter water, and it was changed to sweet. Now, in this example, four things are to be considered : the container and the contained, the worker and the work. The container is the species or outward brightness ; the contained is the inward bitterness. This passes away, and is changed into the fourth, or the thing worked, that is, the sweetness ; and it is done by the third, namely, the worker, that is, by the prophetic grace. So it is, in a way, when bread is changed into the Body of our Lord. The first thing, the container, that is, the outward species of bread, remains. The second thing, or the thing contained, that is, the substance of bread, is changed into the fourth, the Body of Christ ; and this is done by the third or worker, that is, by the word of God.

2. The second likeness is taken from spiritual conversion. Samuel promised Saul that he should be changed and have spiritual life. In this conversion or change the same four things are to be considered, namely, the container and the contained, the worker and the work. For in the state of sin our outward man is fair and pleasant ; but our inward man is sick, being full of poison and the bitterness of sin. Thus when

a man is converted by the Spirit of God, though the outward body remain the same, the inward bitterness and weakness of sin are changed into the health and sweetness of grace. The first, that is, the outward species of the body, remains ; the second, that is, the bitterness of sin, passes into the fourth, namely, the sweetness of grace: and this is done by the third, that is to say, by the Spirit of God. So it comes about, as has been said before, in the consecration of our Lord's Body.

To one converted Eugenius says, ' How great and how worthy of praise are those benefits which are worked by the might of the goodness of God ! It ought not to be to you a new and impossible thing that earthly things are changed into the Body of Christ. You have only to look at yourself, and you will see that though, laying aside past wickedness, you have been suddenly clothed with new goodness, yet nothing has been added to the outside, but all the change is inward.'

3. The third likeness is taken from natural change. We see that eggs placed under a hen are changed into flesh, yea, into a living chicken. In this change also those four things just spoken of may be found. For there is the container, that is, the shell, as it were the outward species of the egg ; the contained, that is, the yolk, as it were the inward substance of the egg ; the worker, that is, nature ; and the work, that is, the flesh of the chicken. The first, namely, the shell, the outward species, remains ; the second, namely, the inside, or inward substance, passes on and is changed into the fourth, or the body of the living bird ; and this is done by the third, namely, nature, the worker. This is indeed a wonderful likeness, for during some

days the egg looks outwardly the same, when it is not really an egg, but the whole body of a living bird, veiled by the shell. As therefore in this case the hen works by nature, so in the Sacrament of the Altar the Holy Ghost works by His own almighty power. If therefore you put under a hen one egg or two eggs or more, and those are changed by nature into flesh, the outside remaining the same, how much more can the Holy Ghost by His own power, while the species of bread remain outwardly the same, change one Host on the Altar, or most Hosts, into the Body of our Lord!

N. Note the verse about the Body of Christ: 'Body born of bread, Body born of the Virgin.' Speaking of the substance of bread, it does not say that bread is the matter for the Body of Christ, but that bread is changed into the Body of Christ. The first is conversion; the second is material.

R. Look at this from a moral point of view. When an inanimate creature, like bread, is changed into that which is better, by the word of God and His Spirit, can we describe the hardness of the hearts of sinners, who are not drawn to conversion even by many words and many works of the Holy Ghost? They are harder than rock, as Jeremias says, and will not return. This hardness is final impenitence, of which the course is threefold: *a*, a long habit of sinning; *b*, unbelief in the justice of God; *c*, the temptations of the enemy.

a. The evil custom, growing on us, becomes almost like a law; so that Scripture asks if the leopard can change his spots or the Ethiopian his skin. The habit of sinning becomes, as it were, a second nature; but things impossible to man are possible to God. Sinners who have gone on for long in sin seem

to change their nature ; but it is God who works in them. St. Augustin says, 'Thou didst call me, O Lord, and I sighed, bound as I was, not by the iron of another, but by my own self-will. For an enemy had hold of my will, and by this he forged a chain and bound me. From my perverted will there sprang up lust. As I served that lust it grew up into a habit, and when I did not resist the habit it became a necessity.'

b. Such men do away with the providence of God. They do not understand that He rewards the good and punishes the wicked ; but they think that all things are ruled by chance. Thus they are like the fool of whom David speaks, and are hardened and hateful.

c. A wicked spirit has hold of the souls of these men, and rules in them, and blinds them so that they do not see God. They listen to his lying promises, and he leads them away. They grow harder and harder, more unclean and more unbelieving ; and their end is death, that is, death in the unutterable woe where God is not and cannot be.

The Voice of the Holy Ghost

(3) About the third miracle in consecration ;
 1. *A prophetic grace* ; The men of the city said to Eliseus, . . . 'The waters are very bad. . . . He said, Bring me a new vessel, and put salt in it. When they had brought it, he went out to the spring of the waters and cast the salt into it, and said, Thus saith the Lord, I have healed these waters, and there shall be no more in them death or barrenness. And the waters were healed to this day, according to the word of Eliseus which he spoke. † *Kings* ii. 19-22.

2. *Spiritual conversion* ; The Spirit of the Lord shall come upon thee, and thou shalt prophesy with them, and shalt be changed into another man. When, therefore, these signs shall happen to thee, do whatsoever thy hand shall find, for the Lord is with thee. *1 Kings x. 6, 7.*

3. *Natural change* ; **R.** *Hardness of heart* ; O Lord, Thy eyes are upon truth ; Thou hast struck them, and they have not grieved ; Thou hast bruised them, and they have refused to receive correction ; they have made their faces harder than the rock, and have refused to return. *Jer. v. 3.*

a. *A habit of sin* ; If the Ethiopian can change his skin and the leopard his spots, you also may do well when you have learned evil. *Jer. xiii. 23.*

b. *Unbelief in the justice of God* ; It shall come to pass at that time that I will search Jerusalem with lamps, and will visit upon the men that are settled on their lees ; that say in their hearts, The Lord will not do good, nor will He do evil. *Soph. i. 12.*

The fool hath said in his heart, There is no God. They are corrupt, and are become abominable in their ways. *Psa. xiii. 1, 2.*

c. *Temptations of the enemy* ; They will not set their thoughts to return to their God ; for the spirit of fornication is in the midst of them, and they have not known the Lord. *Osee v. 4.*

Evil suretiship hath undone many of good estate, and hath tossed them as a wave of the sea. It hath made powerful men to go from place to place round about, and they have wandered in strange countries. *Ecclus. xxix. 23, 24.*

Be sober and watch, because your adversary the

devil, as a roaring lion, goeth about, seeking whom he may devour. 1 *Pet.* v. 8.

Thanksgiving.

O Holy Ghost, who doest wonders in nature and in grace, convert me to Thyself more and more. Take from me my heart of stone and make it a heart of flesh, on which may be written hymns of praise and love, for Thou art the Spirit of the living God. Thou art the light shining out of darkness. Shine in my heart, and give me the knowledge of the glory of God in the face of Jesus Christ. Strengthen me that I may always bear about in my body the dying of Jesus, that in me the life of Jesus may be manifested. Let Thy grace abound through many in thanksgiving to the glory of God ; let it abound in my heart. Thy miracles are known on every Altar where Jesus gives to us the Bread of Life, His own Body and Blood. I have received Him into my soul ; I have received the Incarnate Word, God and man. From Him with the Father Thou dost ever proceed. We give thanks and love and praise and glory and blessing to Thee. Thou, with Jesus, our Lord, art most high in the glory of God the Father.

XIII.

About the three miracles in the possession of our Lord's Body.

B. These three miracles are worked by the power and perfection of consecration. They are to be noted in the possession of the Body of Jesus, which after consecration we still have with us. These are three wondrous signs : (1) a large body is contained under a

little Host ; (2) the same Body is in many places at the same time ; (3) though this Body be in many places, it is not divided.

(1) The first wonderful sign : in the possession of our Lord's Body a large thing, that is, our Lord's Body, is contained under a small appearance of bread. For this there is a threefold reason :

1. The first reason is the proof of the greatness of His wisdom who made so wondrous a work, that is, the wisdom of the Holy Ghost. We see that the more skilful a sculptor is, the more delicate are his works. If you show a jeweller a very small stone, or a very small bit of metal, and ask him to make in it a very finely cut design, the less skilful workman will say it is impossible, while a very skilful workman will do it easily. So to prove His wisdom the Holy Ghost easily makes the whole Body of Christ to be present under the very smallest species of the Sacrament. Hence, in Scripture, the Holy Ghost is said to be 'subtile.' For it is not possible to put on the Altar a piece of bread so small that He does not know how to turn it into the true Body of Jesus. St. John of Damascus, speaking of the Holy Ghost overshadowing our Lady, says, 'You ask me how bread can become the Body of Christ ; and I say to you, The Holy Ghost will come upon it, and He will do those things which are above nature and above knowledge.'

2. The second reason is the likeness of the power of Jesus to the power of God. For whatever the Son of God can do by nature, this also the Son of Man can do, because of the unity of person. St. Ambrose, speaking of the fulness of power given to Him in Heaven and on earth, says, 'He will be great, and

shall be called the Son of the Most High. This does not mean that He was not great before He was born of the Virgin, but it means that He will receive in time the power which as Son of God He had naturally from everlasting. This is so in the sense that He is one person, for thus the Son of God and the Son of Man agree in one power.' But the Son of God, the Word of the Father, had that power, for He clothed Himself in a very small part of a body separated by the power of the Holy Ghost, and enclosed Himself in it, as it is said, 'The Word was made flesh.' A like power, therefore, has been given to our Lord as man, so that He is able to make His Body present under the smallest appearance of bread. It is said that the Lord is great in Sion; and Sion means a looking-glass, as Papias and Augustin say. Now there is no doubt that a large image is seen as clearly and wholly in a small glass as in a large one. God is therefore said to be great in Sion, or in a mirror, because the true Body of Christ is present, as we know by faith, as wholly in every way under a small appearance of bread as under a large appearance.

3. The third reason is, that this Sacrament is a sufficient cause for the end sought. Now the end of the Eucharist is to feed the faithful soul with spiritual food, and strengthen it against evil and in good. The efficient cause of this is the Body of our Lord, and that can be as truly and wholly under a small Host as under a large Host, because under each it is equally united to God, from whom comes all power in this Holy Sacrament. For however small the species of bread may be, there is the whole Body of Christ by conversion, His Blood by connection, His Soul by conjunction, and

His whole Godhead by union. Hence it is certain that He has the fulness of power to feed the soul spiritually and give it strength. He who gathered little manna had no less than he who gathered much. St. Hilary says, 'Where there is any part of His Body, that is, the smallest part of the Sacrament, there is His whole Body. For that which was true of the manna, a type of the Body of our Lord, is true of the Body itself. They who gather much have nothing over, and they who gather little have no want.' For in this we have not to consider visible quantity but spiritual power. Hence he who consecrates much bread, or a large Host, has for his salvation no more than the true Body of Christ.

(2) The second wonderful sign is that one and the same Body is in many places, in many Hosts, in many particles. This is proved in three ways.

1. First, it is proved by Moses and the prophet Malachias. Malachias teaches that in many places one oblation will be offered, that is, the clean oblation of the faithful. Moses speaks of the memory of the name of God. This memory is the Sacrifice of the Altar, that is, the Body of Jesus, for He commanded us to offer that Sacrifice in remembrance of Himself. Now this is done in many places, and in this our one Lord comes to give us His blessing.

2. Secondly, it is proved by a clear reason, which is this, that the Son of Man shares the power of the Son of God, because of the unity of person. St. Ambrose says, 'As the Son of God and the Son of Man are one person, so they have one power.' Hence, as the Son of God is essentially everywhere, He has given to the Son of Man that His Body shall be sacramentally present in many places. St. Augustin says, 'The Body of

Christ is in one place, that is, in Heaven, for visibly, in human shape, He went up to the right hand of the Father. His truth, however, that is, His Godhead, is everywhere ; and His truth, that is, His true Body, is sacramentally on every Altar where Mass is said.' Pope Innocent III. says, 'The height of heavenly wisdom has ordained, that as there are Three Persons in unity of essence, namely, the Father and the Son and the Holy Ghost, so there should be three substances in unity of person, that is, the Godhead of Christ, His Soul, and His Body. Since, therefore, Christ in His divine nature exists in three ways in things created—that is to say, in all things by His essence ; in the just, and only in the just, by grace ; and in our assumed manhood by the hypostatic union—He willed also to exist in three ways as to His human nature. In Heaven He is locally, in the Word He is personally, and on the Altar He is sacramentally. Hence, as by His Godhead He is essentially in all things, so in His manhood He is whole in many places.'

3. Thirdly, this is proved by the visible likeness which is shown to all in a glass. If you set many glasses, so that your face can be seen in them, one face will appear in all equally and wholly. If, on the other hand, you break up a glass into many little bits, one face will be seen perfectly in each bit. Moreover, though the glass be broken into many pieces, your face remains one in all, and is not changed. So is it in truth in this Sacrament of Jesus, who is called the mirror and image of the goodness of God. If then this glass, namely, the form of bread, be broken into many parts, in each it will be united to God, that is to say, will be the true Body of Christ. St. Jerome says, 'Each

of the faithful receives Christ whole. He is whole in each part, and is not lessened in each part, but in each part gives Himself whole.'

(3) The third wonderful sign is that, though our Lord's Body be in many places, in many Hosts, in many fragments of the Host, yet it is not divided into parts, but remains whole and undivided. The Apostle asks if Christ be divided; as much as to say that, though He is in Heaven locally, in the hearts of the good spiritually, and in many places sacramentally, He is always one and whole. The explanation of this miracle is the unspeakable union of God and man, of flesh and the Word. For as the Word of God is everywhere, filling all Heaven and the whole universe, yet remaining undivided, so He granted power to His Body to be undivided; that is, the Body which He assumed of the Blessed Virgin and gave to His Apostles. As His Godhead is everywhere, it fills that Body and unites it with itself, and brings it about that as the Godhead is one, so the truth of the Body of Jesus is one Body in truth. St. Augustin says, 'When we eat Christ we do not make Him into parts; but in the Holy Sacrament He is that which each one receives. Each one receives his own part in this Sacrament, but our Lord remains whole and undivided in Himself. He abideth whole and undivided in Heaven; He abideth whole and undivided in your heart. For He was altogether whole with the Father when He came to the Blessed Virgin; but when He filled her with Himself He did not go away from God. He came in the flesh, that men might feed upon Him; and yet, that He might feed the Angels, He abode wholly with His Father.' We should therefore pray to our Lord that, though we may

be bodily divided from one another, we may be always spiritually joined to Him in love. We should pray, too, that He will always so feed us sacramentally with Himself in this life that, with the Angels, we may hereafter feed for ever on the unveiled vision of His face.

The Voice of the Holy Ghost,

(1) **About His Body in a small Host;** 1. *The wisdom of the Holy Ghost, the worker;* Having all power, overseeing all things, and containing all spirits, intelligible, pure, subtile. *Wisd.* vii. 23.

In the sixth month the Angel Gabriel was sent from God into a city of Galilee called Nazareth, to a Virgin espoused to a man whose name was Joseph, of the house of David; and the Virgin's name was Mary. And the Angel being come in said to her, Hail, full of grace, the Lord is with thee; blessed art thou among women. She, having heard, was troubled at his saying, and thought with herself what manner of salutation this should be. And the Angel said to her, Fear not, Mary, for thou hast found grace with God. Behold thou shalt conceive in thy womb, and shalt bring forth a Son, and thou shalt call His name Jesus. He shall be great, and shall be called the Son of the Most High; and the Lord God shall give to Him the throne of David His father; and He shall reign in the house of Jacob for ever, and of His kingdom there shall be no end. And Mary said to the Angel, How shall this be done, because I know not man? And the Angel answering said to her, The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee; and therefore also the Holy which shall be born of thee shall be called the Son of God. *St. Luke* i. 26-35.

2. *Our Lord's power like God's power*; Jesus coming spoke to them, saying, All power is given to Me in Heaven and in earth. Going therefore teach ye all nations, baptising them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the end of the world. *St. Matt.* xxviii. 18-20.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was made nothing that was made. In Him was life, and the life was the light of men; and the light shineth in darkness, and the darkness comprehended it not. . . And the Word was made flesh, and dwelt among us; and we saw His glory, the glory as it were of the Only-begotten of the Father, full of grace and truth. *St. John* i. 1-5, 14.

The Lord hath reigned, let the people be angry: He sitteth on the cherubim, let the earth be moved. The Lord is great in Sion, and high above all people. Let them give praise to Thy great name. *Psa.* xcvi. 1-3.

3. *A sufficient cause for its end*; The children of Israel did so, and they gathered, one more, another less: and they measured by the measure of a gomor; neither had he more that had gathered more, nor did he find less that had provided less; but every one had gathered, according to what they were able to eat. *Ex.* xvi. 17, 18.

(2) His one Body in many places; 1. *Malachias*; From the rising of the sun even to the going down My name is great among the Gentiles; and in every

place there is sacrifice, and there is offered to My name a clean oblation ; for My name is great among the Gentiles, saith the Lord of hosts. *Mal.* i. 11.

You shall make an altar of earth to Me, and you shall offer upon it your holocausts and peace-offerings, your sheep and oxen, in every place where the memory of My name shall be : I will come to thee, and I will bless thee. *Ex.* xx. 24.

3. *By a similitude* ; The unspotted mirror of God's majesty, and the image of His goodness. *Wisd.* vii. 26.

(3) His Body, though in many places, is not divided ; Is Christ divided ? Was Paul then crucified for you ? *1 Cor.* i. 13.

Prayer.

Eternal Father, give me more love for Jesus, Thy Son, in the most Holy Sacrament of the Altar. Let me draw near to this table of Heaven in faith and hope and love, in confidence and humility and peace and joy. Dear Father, Thou art in Heaven, loving with an equal love Thy Eternal Son and Thy Eternal Spirit, giving joy to the Mother of Jesus, giving joy to Angels and Saints. But Thou art with me on earth, loving me and giving me help, giving me every help that I need ; for I am Thy child, whom Thou hast made from the dust. Lead me in the light to Jesus, my elder Brother, that in the burning of a great love I may receive Him into my soul. He came down from Heaven for me, and dwelt on earth for me. He still dwells on earth for me in the Blessed Sacrament, though He has gone up to His throne. Let Him come down to me now from His Altar, that I may feed on Him, and drink of the streams of His grace, till my hunger and thirst

shall be for ever satisfied in the fulness of bliss, in the changelessness of the vision of peace.

Thanksgiving.

O Holy Ghost, I thank Thee for the Bread of Life which Jesus gives. It is His gift to me ; it is Thy gift to me ; it is a possession for ever. I bless and praise Thee for the miracles which Thou daily workest in order that Jesus may be the food of His people. In a hundred lands, in thousands of churches, in the heat of summer and in the winter cold, in the midst of the morning dew and when the sun is high, a pure Sacrifice is offered to God, and a banquet of Heaven is spread for all. Hungry and thirsty, our souls faint within us ; but we cry to Thee, and Thou leadest us in a right way, a way that brings us to Thy storehouses and to the garners of Thy grace. We kneel before the Altar, and Thou dost satisfy the empty soul, and dost fill the hungry soul with good things. We wander in a wilderness, but Thy springs are always found in it. Jesus has redeemed us from the enemy. Thou art the Comforter whom He sent. Thou dost gather us from all lands, from the rising and the setting sun, from the north and from the sea. Thy mercies, O Lord, give glory to Thee, and Thy wonderful works for the children of men ever show forth Thy praise.

XIV.

About the three miracles in receiving the Body of our Lord.

C. Here we have to consider the last miracles worked about the Blessed Sacrament, that is, the three miracles in the reception of our Lord's Body.

(1) The first miracle is this, that the Body of our Lord when eaten is not lessened. This is against the heretics, who say that if our Lord's Body had been greater than a mountain it would have been long ago consumed. For this miracle, that is, the inconsumptibility of the Body of Jesus, there is a threefold reason.

1. The first reason is the power of consecrating daily. Every day, wherever the faithful are, and under as many Hosts as are needed for them, we can consecrate the true and only Body of Christ according to His command. When, therefore, we feed on that, we cannot consume it; we cannot even lessen it. For as in us the cause of salvation always abides as a desire for Communion, so also abide in us the power and effect of consecrating. Thus when we eat that which is consecrated we cannot in any way lessen our Lord's Body. Lest that which always remains truly whole in itself might fail sacramentally in the Church, we preserve it by always consecrating in the form of bread, that is, as it were, by nourishing and renewing the Holy Sacrament. This is beautifully typified in the shew-bread, which was to be set always on the table in the Tabernacle of Israel, that it might be ever in the sight of the Lord. The golden rings and the golden crowns, the gold being the purest that could be got, teach us the cleanness of heart with which we should approach the Altar, and the crowns which God has in store for those that love Him. So too the fire that had always to burn on the Altar tells us of the fire of the love of God which should burn ceaselessly on the altar of our hearts. Now we see that the fire shall never fail from the Altar, and we see also that the table of Israel with the shew-bread and their Altar with the fire have

passed away. What then? Is God a liar? God forbid. The shadow fails in the Synagogue; but the truth abides in the Church, and cannot fail. Our priests always nourish the Sacrament of the Altar by consecration, and the Body of Christ, which is in it, always the same, never fails by the eating of the faithful.

2. The second reason is the true incorruptibility of this Body of Jesus, which rose from the dead, glorified, deathless, changeless, impassible, and incapable of corruption. Hence when we eat this food it is not corrupted like other food, nor is it changed into our body; but, without corruption itself, it flows into us as our spiritual nourishment. This is typified in that miracle of Elias, where the pot of meal did not waste nor the cruse of oil fail in the house of the widow, for many days, that there might be food for all the family. St. Augustin says, 'He who eateth Me, saith our Lord, shall live by Me: for when this Bread is eaten, life is eaten. He is not slain when He is eaten, nor does He slay us, but He gives life to the dead. He lives when eaten, because He rose from the dead when slain.'

3. The third reason for this is the infinite cause of feeding. They who come to Him find food enough. Hence He is the true fountain and the true light. He waters the whole earth, that is, He puts good thoughts into the heart. As a fountain pours forth its waters, making fruitful the grass and trees, so Jesus feeds His Church. As the sun fails not, though he gives light to the whole world, so our Lord does not fail, though He gives food to His whole Church. Thus, then, our Lord feeds us with Himself, and is not lessened.

(2) The second miraculous sign in receiving our

Lord's Body is this, that if He be not eaten He is in a certain sense lessened. But to understand so wonderful a thing, we must remember that there are two mystical bodies in the world, namely, the mystical Body of Christ and the mystical body of the devil or Antichrist, to one of which all men in the world belong.

1. The mystical Body of Christ is the Holy Church, His Spouse, pure and faithful. He is the head of this Church, and all the faithful without mortal sin are His members. But His members, as St. Paul tells us, are all who receive His Body worthily.

2. On the other hand, the body of the devil is the whole assembly of the wicked men, who are, as it were, his adulterous nurse. He is their head, and all the wicked are his members. St. Gregory says, 'The body of the devil is all wicked men; and because they are hard in obstinacy, and frail in their lives, Job compares them to molten shields.'

N. Jesus, by His own work, and by the work of His servants, is always seeking to cut men off from the body of the devil, and incorporate them in His own. So the devil by his own work, and by the work of his servants, is always seeking to draw away the members of Christ, and join them to the vile members of his harlot. St. Augustin, says, 'They cannot at the same time be members of Christ and members of a harlot; nor can they be said to eat the Body of Christ spiritually, though they eat it sacramentally.' But by not eating the Body of Christ spiritually, and by living badly, they take the members of Christ and make them members of the devil, and so, as far as they can, they lessen our Lord's Body. For the soul that is

gained by the devil is lost to Christ ; and in this way His mystical Body decreases.

(3) The third miraculous sign in receiving our Lord's Body is this, that when it is eaten by the faithful it is increased. This is proved in two ways, namely, by reason and likeness.

1. First, it is proved by reason. When the Body of Jesus is eaten, it is not changed, like other food, into the eater ; but, on the contrary, he who truly eats it is changed into it spiritually. If any one feed upon Him, Jesus makes him a member of His mystical Body, and, incorporating him into that Body which He took of the Blessed Virgin, makes him also, in a certain sense, one thing with Himself. St. Augustin says, ' In this Sacrament Christ has given us His Body and His Blood, which He has also made us, for we have been made His Body.' Our flesh united to His Body, and incorporated into it, is made one thing with Him ; for Osee says that the faithful live by wheat, that is, by this most Holy Sacrament. It is called our Lord's Shadow ; for He gives Himself there, not in His own Light, but under a veil, in order that the eaters may be converted, because they will be changed into His Body. This, then, is clear : if many of the faithful eat the Body of Christ and are changed into it, being made His members, then His Body is increased while eaten.

2. Next, it is proved by a likeness of human knowledge ; for the more that a man communicates his knowledge to others, the more it increases. So it was with the talents of which Jesus speaks. Boetius says, ' Knowledge is a noble possession of the mind, and it scorneth the greedy owner. If it be not made

known, it glides away ; but spread abroad, it is increased.' Thus the Incarnate Wisdom of God, being given to many for food, makes them wise, and in a sense changes them into itself ; and so being eaten is not lessened but increased. When God is said to have created wisdom in the Holy Ghost, it means that the Word, the Wisdom of God, was incarnate. In this the Wisdom of God increases, while He makes many increase in wisdom. Let us try to grow in all goodness, by faith, hope, and charity, that in deed and in truth we may be the mystical Body of our Lord, and know more and more of His wisdom and His love.

The Voice of the Holy Ghost

(1) **About His Body when eaten not being lessened ;** 1. *Daily consecration* ; Thou shalt make a table also of setim-wood . . . and thou shalt overlay it with the purest gold ; and thou shalt make to it a golden ledge round about ; and to the ledge itself a polished crown. . . . Thou shalt prepare also four golden rings. . . . Thou shalt set upon the table loaves of proposition in My sight always. *Ex.* xxv. 23-26, 30.

Thou shalt take also fine flour, and shalt bake twelve loaves thereof. . . . And thou shalt set them six and six, one against another, upon the most clean table before the Lord : and thou shalt put upon them the clearest frankincense, that the bread may be for a memorial of the oblation of the Lord. *Lev.* xxiv. 5-7.

The fire on the Altar shall always burn, and the priest shall feed it, putting wood on it every day in the morning ; and laying on the holocaust shall burn thereupon the fat of the peace-offerings. This is the per-

petual fire which shall never go out on the Altar. *Lev.* vi. 12, 13.

2. *His Body incorruptible*; Thou wilt not leave My soul in hell, nor wilt Thou give Thy Holy One to see corruption. *Ps.* xv. 10.

The word of the Lord came to him (Elias), saying, Arise, and go to Sarephta of the Sidonians and dwell there: for I have commanded a widow woman there to feed thee. He arose and went to Sarephta: and when he was come to the gate of the city, he saw the widow woman gathering sticks; and he called her, and said to her, Give me a little water in a vessel, that I may drink. And when she was going to fetch it he called after her, saying, Bring me also, I beseech thee, a morsel of bread in thy hand. And she answered, As the Lord thy God liveth, I have no bread, but only a handful of meal in a pot and a little oil in a cruse; and behold I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it and die. And Elias said to her, Fear not, but go and do as thou hast said. But first make for me of the same meal a little hearth-cake and bring it to me; and after make for thyself and thy son. For thus saith the Lord, the God of Israel, The pot of meal shall not waste, nor the cruse of oil be lessened, until the day wherein the Lord will give rain upon the face of the earth. She went and did according to the word of Elias; and he ate, and she and her house: and from that day the pot of meal did not waste, and the cruse of oil was not lessened, according to the word of the Lord which He spoke in the hand of Elias. 3 *Kings* xvii. 8-16.

He set him upon a high land, that he might eat

the fruits of the fields, that he might suck honey out of the rock, and oil out of the hardest stone. *Deut.* xxxii.

13.

They drank of the spiritual rock that followed them, and that rock was Christ. *1 Cor.* x. 4.

3. *The cause of feeding ; a. The fountain ;* A spring rose out of the earth, watering all the surface of the earth ; . . . and a river went out of the place of pleasure to water Paradise. *Gen.* ii. 6, 10.

My people have done two evils. They have forsaken Me, the fountain of living water, and have digged to themselves cisterns, broken cisterns that can hold no water. *Jerem.* ii. 13.

b. The light ; That was the true light, which enlighteneth every man that cometh into this world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But to as many as received Him He gave power to be made the sons of God, to them that believe in His name : who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. *St. John* i. 8-12.

The Lord is faithful in all His words and holy in all His works. The Lord lifteth up all that fall, and setteth up all that are cast down. The eyes of all hope in Thee, O Lord ; and Thou givest them meat in due season. Thou openest Thy hand, and fillest every living creature with blessing. The Lord is just in all His ways, and holy in all His works. The Lord is nigh unto all them that call upon Him ; to all that call upon Him in truth. He will do the will of them that fear Him ; and He will hear their prayer and will save them. The Lord keepeth all them that

love Him, but the wicked He will destroy. My mouth shall speak the praise of the Lord; and let all flesh bless His holy name for ever, yea, for ever and ever. *Ps.* cxliv. 13-21.

Thou in the beginning, O Lord, didst found the earth, and the heavens are the works of Thy hands. They shall perish, but Thou shalt endure; and they all shall grow old as a garment, and as a vesture shalt Thou change them, and they shall be changed; but Thou art the self-same, and Thy years shall not fail. *Heb.* i. 10-12.

(2) His Body lessened if not eaten; 1. *The Body of Christ*; You are the Body of Christ and members of member. *1 Cor.* xii. 27.

As the body is one and has many members; and all the members of the body, whereas they are many, yet are one body; so also is Christ. *1 Cor.* xii. 12.

We being many are one bread, one body; all that partake of one bread. *1 Cor.* x. 17.

2. *The body of the devil*; His body is like molten shields, shut close up, with scales pressing upon one another. *Job* xli. 6.

N. Be sober and watch, because your adversary the devil, like a roaring lion, goeth about, seeking whom he may devour; whom resist ye strong in faith. *1 St. Pet.* v. 8, 9.

When they have eaten, and are full and fat, they will turn away after strange gods and will serve them; and will despise Me and make void My covenant. *Deut.* xxxi. 20.

Know you not that your bodies are members of Christ? Shall I then take the members of Christ and

make them the members of a harlot? God forbid.
1 *Cor.* vi. 15.

(3) **His Body increased if eaten**; 1. *Not like earthly food*; We being many are one bread, one body; all that partake of one bread. 1 *Cor.* x. 17.

They shall be converted that sit under His shadow; they shall live upon wheat. *Osee* xiv. 8.

2. *Human knowledge*; There is one most high Creator, Almighty; . . . He created her (Wisdom) in the Holy Ghost. . . . He poured her out upon all His works, and upon all flesh according to His gift; and hath given her to them that love Him. *Ecclus.* i. 8-10.

He that had received the five talents, coming, brought other five talents, saying, Lord, Thou didst deliver to me five talents; behold I have gained other five over and above. *St. Matt.* xxv. 20.

Growth in Christ; Doing the truth in charity, we may in all things grow up in Him who is the head, even Christ; from whom the whole body, being compacted and fitly joined together, by what every joint supplieth, according to the operation in the measure of every part, maketh increase of the body unto the edifying of itself in charity. *Eph.* iv. 15, 16.

Prayer.

Eternal Father, look upon Thy child whom Thou hast made, and help me to draw near to the Altar and receive the Body and Blood of my Jesus, as worthily as I can. O Father, whom I love, I am weak with a great weakness; give me strength and victory.

Eternal Son, look upon Thy brother whom Thou hast redeemed. Help me to receive Thee as worthily as I can in Thy Holy Sacrament. O Brother and

Friend, whom I love, I am blind with a great blindness; give me wisdom and light.

Eternal Spirit, look upon Thy temple which Thou hast hallowed for Thyself, and on the sanctuary which Thy right hand hath made. O, help me to receive the Body and Blood of Jesus, as worthily as I can. O dear Spirit, Spirit of grace and supplication, whom I love, I am cold with a great coldness, and dark with a great darkness; give me fervour; give me more love.

O Ever-blessed Trinity, Three Persons and One God, help me as I go to the Altar of Jesus.

Thanksgiving.

Eternal Father, I thank Thee for the gift that Thou hast given me. It is Thy beloved Son, in whom Thou art well pleased. In Him and by Him give me strength to keep all my good resolutions.

Eternal Son, I thank Thee for the gift that Thou hast given me. It is Thyself who didst die for me. Make me, dear Jesus, wiser with Thy heavenly wisdom, and show me clearly all the things I should do for God.

Eternal Spirit, I thank Thee for the gift that Thou hast given me. It is Jesus, whose Soul Thou didst sanctify with Thy holiest treasures. Make me, dear Spirit, more loving, that I may cling more closely to God.

O Ever-blessed Trinity, Three Persons and One God, help me to live according to this gift of gifts which I have received at the Altar of Jesus.

PART IV.

THE FOURTH THING TO BE CHIEFLY NOTED ABOUT THE BLESSED SACRAMENT IS THE KIND OF PREPARATION THAT WE SHOULD MAKE FOR HOLY COMMUNION.

XV.

About our preparation for Holy Communion.

WE have to prove ourselves, examine ourselves, purify ourselves. For it is in the highest degree right and fitting that, with great care and great devotion, we should make ourselves ready to receive food so holy and so adorable as this. In it we receive the Lord of all the earth. Priests and people alike must come with holy fear and love to this heavenly feast. Even in the old law, God ordered the priests to sanctify themselves when they drew near to Him, lest He should strike them. Much more should we prepare ourselves when we draw near to the very city of the living God, and to God Himself who is the Judge of all.

Now as to our preparation we have to consider three things: A, the majesty of this most holy Body; B, the Host of bread; C, the type of the Paschal lamb.

The first and second points, A and B, will be considered in this meditation, and the third point, C, in the next.

A. This Body of Jesus is a Body of the greatest purity. It is full of the living God, and hypostatically united to Him. For receiving it therefore we must with great care make ourselves ready by three things.

1. By fulness of faith. When St. Paul says, 'With

a true heart,' he means that our intellect must be without error. When he says, 'In fulness of faith,' he means that we must believe, without any doubt, those things which we cannot see, namely, that under the species of bread there is the whole Body of Jesus Christ, true man and true God. Because of the great merit of faith, St. Peter promises that they who believe in Christ, whom they do not see, shall rejoice with joy unspeakable.

2. By cleanness of heart. It is fitting that a vessel which has to receive a most clean body should be clean itself. You will see how great that cleanness should be. Moses told the children of Israel to take one vessel for the manna, as much as to say that it should be clean with a great cleanness. St. Paul says that the vessel for the manna in the Holy of Holies was of pure gold. Thus the heart which has to hold the Bread of Heaven must be in its great cleanness like the very purest gold. Pope Alexander says, in words quoted before and fittingly repeated here, 'Nothing in sacrifices can be greater than the Body and Blood of Christ; nor is there any oblation better than this. It excels all others, and with a pure conscience it must be offered, and with a pure mind received.' Hugo says, 'A pure conscience is that which has on it no just accusation as to the past, and no unjust delight as to the present, but a just will as to the future.' Joseph of Arimathea wrapped the Body of Jesus in clean linen. Now that clean linen in which Jesus was wrapped is the pure conscience with which you must receive Him. Hence comes the custom of the Church that Mass should be said, not on silk, nor on any dyed cloth, but on pure linen.

N. But, mark, in those three things by which the linen corporal is bleached to whiteness, there are seen three things which tend to our purification: *a*, it is washed; *b*, it is wrung; *c*, it is dried. If, then, any one wishes to be very clean in heart, so as to receive his Lord worthily, he must be: *a*, washed in the water of tears; *b*, wrung by works of penance; *c*, dried up as to all moisture of fleshly desires by the fire of the love of God.

3. By devout prayer. St. Mary Magdalen and the other holy women brought aromatic spices while they sought for the Body of our Lord. So when we are going to draw near to the Body of our Lord we must pour forth devout prayers, that if perchance we should be too little prepared by fasting and confession, the want may be supplied by spiritual incense, that is, by the sacrifice of prayer. A great part of the people who were not sanctified at the phase, and King Ezechias prayed for them. St. Augustin says, 'Though any one should be tormented with venial sin, yet if he have the will to sin no more, let him make satisfaction by tears and prayers, and then, trusting to the mercy of God, approach the Holy Eucharist in safety and without fear.'

B. Secondly, the manner of our preparation is learnt from the Host of bread. As the grains of wheat gradually, by the skill of man, are made into bread, so the sinful soul is brought, by the grace of God, to that good state in which it lawfully receives the Body of our Lord.

1. First, the grains of which the Host is made signify the state of the sinner for three reasons: *a*, they are hard; *b*, they are covered with bran; *c*, they

are separate from one another. So the sinner is hard when he wills not to be converted from his iniquity to our sweet God. He is covered, as it were, with bran in being covered with the hideousness of sin. He is cut off from his neighbour by want of charity.

2. Next, the grains are brought to that state in which they are in the Host by three steps: *a*, their hardness is crushed in the mill, and they are broken into very small bits; *b*, they are cleansed from the bran; *c*, the flour is mixed with water, baked by fire, and hardened into bread. So the sinners who would be worthy to receive our Lord must prepare themselves by the three things which are signified in this: *a*, by contrition of heart; *b*, by confession of the lips; *c*, by the love of their neighbour.

a. We should have in our souls a spiritual mill of two grindstones by considering the mercy of God and His justice. This will soften the hardness of the heart. His mercy is the upper stone, which goes round now and does its work, but after this life will be at rest. His justice is the nether millstone, which now lies still and is at rest, but after this life will be raised and go round and work.

b. As bran is winnowed from the grain, the impure from the pure, so by confession the soul is cleansed from the filthiness of sin. Judas Machabeus and his brethren going up to cleanse the holy places stand for those who confess their sins. Blessed is he who daily purifies his heart that it may receive God as its indweller. He who has God can want no good, for in himself he has the Maker of all good things.

c. When the three men, representing God, stood before Abraham, he set before them a calf very tender

and very good; but before this Sara mixed three measures of flour, and made cakes upon the hearth. Now this means that we, before we approach the Altar, should have true love for three classes of men, namely, those beneath us, our equals, and those above us. St. Augustin says, 'He who receives the mystery of unity, and does not hold the bond of peace, receives the mystery, not for himself, but against himself.' Again, the marriage-garment spoken of by our Lord is charity. Because of the things already noted about the bread, Israel at a certain time had to eat bread that was unleavened; and this was a sign and memorial to them. It signified, as has been said: *a*, contrition of heart; *b*, confession of lips; *c*, love of our neighbour. By these things we should make ourselves ready to draw near worthily to the Body of our Lord.

The Voice of the Holy Ghost

About preparation; The chalice of benediction which we bless, is it not the communion of the Blood of Christ? And the bread which we break, is it not the partaking of the Body of the Lord? *1 Cor. x. 16.*

Let a man prove himself, and so let him eat of that bread and drink of the chalice: for he that eateth and drinketh unworthily eateth and drinketh judgment to himself, not discerning the Lord's Body. *1 Cor. xi. 28, 29.*

The priests also that come to the Lord, let them be sanctified, lest He strike them. *Ex. xix. 22.*

A. The majesty of the holy Body; *1. The fulness of faith;* Let us draw near with a true heart in fulness of faith. *Ileb. x. 22.*

Having the loins of your minds girt up, being

sober, trust perfectly in the grace which is offered to you in the revelation of Jesus Christ. 1 *Pct.* i. 13.

2. *Purity of heart*; Take one vessel and put manna into it, . . . and lay it up before the Lord, to keep unto your generations. *Ex.* xvi. 33.

After the second veil the tabernacle, which is called the Holy of Holies, having the golden censer, and the ark of the testament covered about on every part with gold, in which was the golden pot that had manna. *Heb.* ix. 3, 4.

When it was evening there came a certain rich man of Arimathea, named Joseph, who also himself was a disciple of Jesus. He went to Pilate, and asked the Body of Jesus. Then Pilate commanded that the Body should be delivered: and Joseph, taking the Body, wrapped it up in a clean linen cloth. *St. Matt.* xxvii. 57-59.

N. The whiteness of the corporal; *a. Cleansing by tears*; Let us draw near, . . . having our hearts sprinkled from an evil conscience and our bodies washed with pure water. *Heb.* x. 22.

Aaron and his sons shall wash their hands and feet in it, when they are going into the tabernacle of the testimony, and when they are to come to the Altar, to offer on it incense to the Lord, lest perhaps they die. *Ex.* xxx. 19-21.

Wash thy heart from wickedness, O Jerusalem, that thou mayest be saved; how long shall hurtful thoughts abide in thee? *Jerem.* iv. 14.

Every night I will wash my bed and water my couch with tears. *Pss.* vi. 7.

b. Works of penance; Thou shalt make the tabernacle in this manner: thou shalt make ten curtains

of fine twisted linen and violet and purple, and scarlet twice dyed, diversified with embroidery. *Ex.* xxvi. 1.

I chastise my body and bring it into subjection, lest perhaps when I have preached to others I myself should become a castaway. *1 Cor.* ix. 27.

Torture and fetters are for a malicious slave; send him to work, that he be not idle; for idleness hath taught much mischief. *Ecclus.* xxxiii. 28, 29.

Many are the afflictions of the just, but out of them all will the Lord deliver them. *Ps.* xxxiii. 20.

c. The love of God; He hath set His tabernacle in the sun. *Ps.* xviii. 6.

Thou art all fair, O my Love, and there is not a spot in Thee. *Cantic.* iv. 7.

3. Fervent prayer; They asked and the quail came, and He filled them with the bread of Heaven. *Ps.* civ. 40.

Before I eat, I sigh. *Job* iii. 24.

When the Sabbath was past, Mary Magdalen and Mary the mother of James and Salome bought sweet spices, that coming they might anoint Jesus. *St. Mark* xvi. 1.

Ezechias prayed for him, saying, The Lord who is good will show mercy to all them who with their whole heart seek the Lord the God of their fathers; and will not impute it to them that they are not sanctified: and the Lord heard him, and was merciful to the people. *2 Paralip.* xxx. 18-20.

B. The Host of bread; *1. a. Hardness of the grains;* They have made their faces harder than the rock, and they have refused to return. *Jerem.* v. 3.

b. Covered with bran; How exceedingly base art

thou become ; going the same ways over again.
Jerem. ii. 36.

c. Separation ; Their heart is divided : now they have perished. *Osee x. 2.*

2. *The bread-making ; a. The mill ;* Take a mill-stone and grind meal. *Is. xlvii. 2.*

Mercy of God ; Thy mercy is great towards me : and Thou hast delivered my soul out of the nethermost hell. *Ps. lxxxv. 13.*

Thy mercy will follow me all the days of my life, that I may dwell in the house of the Lord for ever. *Ps. xxii. 6.*

Let Thy mercy, O Lord, be upon us, as we have hoped in Thee. *Ps. xxxii. 22.*

Withhold not Thou, O Lord, Thy tender mercies from me ; Thy mercy and Thy truth have always upheld me. *Ps. xxxix. 12.*

Thy mercy is magnified to the heavens. *Ps. lvi. 11.*

The mercy of the Lord is from eternity and unto eternity upon them that fear Him. *Ps. cii. 17.*

But Thou, O Lord, do with me for Thy name's sake ; because Thy mercy is sweet. *Ps. cviii. 21.*

Justice of God ; I will judge thee according to thy ways. . . . My eye shall not spare thee, and I will show thee no pity. *Ezech. vii. 3, 4.*

See then the goodness and the severity of God ; towards them indeed that are fallen the severity ; but towards thee the goodness of God, if thou abide in goodness ; otherwise thou also shalt be cut off. *Rom. xi. 22.*

Whosoever shall fall on this stone shall be broken ; but on whomsoever it shall fall, it shall grind him to powder. *St. Matt. xxi. 44.*

b. The winnowing ; Behold, I will command, and I will sift the house of Israel, among all nations, as corn is sifted in a sieve. *Amos ix. 9.*

Then Judas and his brethren said, Behold, our enemies are discomfited ; let us go up now to cleanse the holy places, and to repair them. *1 Mac. iv. 36.*

They that fear the Lord will prepare their hearts, and in His sight will sanctify their souls. *Ecclus. ii. 20.*

c. The mixing ; Abraham made haste into the tent to Sara, and said to her, Make haste ; mix together three measures of flour, and make cakes upon the hearth. And he himself ran to the herd, and took from thence a calf very tender and very good ; and gave it to a young man, who made haste and boiled it. He took also butter and milk, and the calf which he had boiled, and set before them ; but he stood by them under the tree. *Gen. xviii. 6-8.*

Condemnation ; The king went in to see the guests ; and he saw there a man who had not on a wedding garment. And he said to him, Friend, how camest thou in hither, not having on a wedding garment ? But he was speechless. Then the king said to the waiters, Bind his hands and feet, and cast him into the outer darkness ; there shall be weeping and gnashing of teeth. *St. Matt. xxii. 11-13.*

If, therefore, thou offer thy gift at the Altar, and there thou remember that thy brother hath anything against thee, leave there thy offering before the Altar, and go first to be reconciled to thy brother ; and then coming thou shalt offer thy gift. *St. Matt. v. 23, 24.*

Seven days shall you eat unleavened bread. *Ex. xii. 15.*

Prayer.

O Holy Ghost, give me a great reverence for the Blessed Sacrament, because of the Majesty of Jesus, God and man, who dwells in it. Do Thou purify my heart and fill it with faith. Let it be as gold that is tried in the fire. Cleanse my conscience from dead works that I may love Thee, for Thou art my Sanctifier. Give me true sorrow for my sins. Give me strength to do works of penance, pleasing to Thee. Give me an ever-burning love for God. Let my prayers and my tears go up always in Thy sight." Fill my soul with adoration of Thy mercy and Thy justice; with adoration also of the mercy and the justice of the Father and the Son, from whom Thou dost proceed. O Spirit of justice, O Spirit of love, cleanse me and strengthen me and enlighten me, and make me more and more Thy temple and a sanctuary of Thy love. If I have Thee not, I have nothing, and the greatness of my poverty stares me in the face. If I have Thee, I desire and can desire nothing more, for Thou art God over all, blessed for ever. As I go up to the holy Altar, fill my soul with love and fear before the splendour of the Heart of Jesus, hypostatically united to the Word. Jesus is God, as Thou art God; and Thou dost ever love Him with an uncreated love. O adorable Spirit, give me a great love for Jesus in the Sacrament of the King.

XVI.

About our preparation for Communion, as to the third point, that is, the Paschal lamb.

C. We have to consider now, from the type of the

Paschal lamb, how we may learn to prepare ourselves for Communion. This type must be divided into three parts. The first part (1) is the lamb itself that has to be eaten; the second part (2) is the accompaniments with which it had to be eaten; the third part (3) is the dress of the eaters. In the first, we learn to prepare ourselves by the wholeness of faith; in the second, by holiness of soul; in the third, by uprightness of life.

(1) The first part, then, is the lamb itself, which had to be eaten according to the law; and about this there are three considerations:

1. It was eaten at night, when things are not clearly seen, to signify our belief that it is good for us in this life to have the Body of Jesus given to us veiled in the Blessed Sacrament, and not seen clearly.

2. Its not being eaten uncooked shows us that we must not believe that Jesus is a mere man. Also, its not being cooked with water shows that we must not believe that Jesus was conceived or born like other men. Again, because they ate it cooked with fire, we must believe that the Incarnation of the Word and the consecration of His Body are worked by the power of the Holy Ghost.

3. They were commanded to eat the head of the lamb with the feet and the purtenance. From that we must believe that in this Sacrament, Christ is contained and received whole and undivided, with Godhead, Body, and Soul.

(2) The second part of this type is the three accompaniments with which they were wont to eat the lamb: 1, wild lettuce; 2, unleavened bread; 3, the lamb's blood. The wild lettuce signifies sorrow for sin; the

unleavened bread signifies a pure intention with good works ; the lamb's blood signifies the memory and imitation of our Lord's Passion, by which things the faithful soul ought to be ready.

1. St. Gregory says, 'The wild lettuce is very bitter, and the flesh of the Paschal lamb is to be eaten with this, because we ought to have very great sorrow for our sins when we receive the Body of our Lord, that the bitterness of penance may take away all love of a sinful life.'

2. St. Paul tells us not to feast with the old leaven, that is, in the corruption of pride, which is against God ; nor with the leaven of malice, which is against our neighbour ; nor with the leaven of wickedness, which is against ourselves ; but with the unleavened bread of sincerity and truth, that is, in freedom from sin and in the truth of good works ; so that we may strive always to live in newness of life, without any deceitfulness of the olden leaven. St. Gregory says, 'He eats unleavened bread who does good works without that corruption of vain-glory which comes from the leaven of malice.' 'He eats bread without the leaven of malice who does works of mercy without admixture of sin, taking care not to gain wrongly what in a sense he gives rightly. This is the sacrifice of praise about which Scripture speaks. He offers a sacrifice of praise with leaven who brings to the Lord a sacrifice of that which he has gained by robbery in the leaven of wickedness.'

Now, the soul that ate leavened bread in the forbidden time had to perish from Israel. To eat leavened bread thus is to take delight in any filthiness of sin which we commit in ourselves.

3. About the third accompaniment, St. Gregory says, 'For us the Blood of the Lamb is put on each door-post, when we drink it not only with our bodily lips, but with the lips of our souls; and when we also strive very earnestly to follow our Lord. For he who so receives the Blood of his Redeemer as not to wish to follow Him in His Passion puts the blood only on one post of the door. Again, the blood has to be put on the lintels, because not only in memory, but openly, we must carry the Cross of the Passion of Jesus. So St. Paul gloried in nothing but the Cross of his Master.'

(3) The third part of this type is the dress, or the three 'insignia,' of those who ate the lamb: 1, the girdle of the loins; 2, the shoes of the feet; 3, the staff of the hands. The girdle signifies continence of flesh and soul. The sandals signify watchfulness, according to the examples of the Fathers. The staff signifies the correction of our vices. These three things are needed as a preparation for Communion.

1. Continence of mind and flesh is typified in the girdle for the reins. St. Gregory says, 'In the reins we understand fleshly delight. For this reason David prays to the Holy Ghost to burn his reins and his heart. Now he who eats the Paschal lamb girds his loins; because he who receives the Body of His Lord tames all wrong desires of this kind, and bridles all luxury of the flesh.' This preparation of continence must be looked at with regard to three classes of persons: *a*, the married; *b*, those who do penance for impure acts, words, or deeds; *c*, spiritual persons. The first before Holy Communion should be

continent for a little while ; the second for a longer while ; and the third altogether.

a. There are instances of this continence being required by God in the old law, as in the case of the giving of the law ; and again in the case of David and the shew-bread. If such continence was kept in the figure, how much more should it be kept with regard to the very Body of our Lord !

b. Any one who had sinned in this way could not, by the law of Moses, eat of things hallowed to God till he was healed by penitence. For this reason the forty days of Lenten penance are appointed before Easter, in order that penitents, spending these days in fastings and prayers and good works and continence, may be able to communicate with other good Christians. St. Augustin, writing on the words of St. Paul, where he says that if we would judge ourselves we should not be judged of the Lord, says, ' Let the penitent pass sentence on himself in his soul, and judge himself unworthy to partake of the Body and Blood of our Lord, that so by ecclesiastical discipline he may be kept for a time from the Sacrament of the Heavenly Bread. For he receives unworthily if he receive when he ought to be doing penance, that is, when he is a beginner. Therefore let him judge himself first, that so being self-judged he may not be judged by the Lord.'

c. Next, there is continence, ceaseless and eternal, in which chastity is kept inviolate in every way and for ever. Beda says, ' If the priests of the old covenant, when about to enter the Temple in the order of their turn for offering sacrifice, had to abstain from the use of marriage, how much more must our priests

live lives of chastity, continual and everlasting, when they must always keep themselves ready to offer the most Holy Body of our Lord!

2. To follow the examples of the Fathers is the thing typified by the shoes for the feet. St. Gregory says, 'To have sandals on our feet is to keep before our eyes the lives of the Fathers who are dead, and to guard our footsteps from the wounds of sin.' The steps of the Bride are said to be beautiful, that is, her advance in well-doing, by consideration of the lives of the Fathers.

3. The discipline of correction is the thing figured by the staves for the hands. For the staff signifies the uprightness of justice in which we ought to judge ourselves before Communion. The sceptre of the kingdom of Jesus is a sceptre of uprightness. He is the first of the lovers of justice. St. Augustin says, 'Ascend as judge the tribunal of your own mind. Then, when in your heart the judgment is set, let your thoughts be present as your accusers, and your conscience as witness, and the fear of God as executioner. So may the blood of a penitent soul flow forth in tears and the vengeance of God cease, for there will be confession and amendment. Thus will you be worthy to receive the Body of Jesus in His Sacrament now, and hereafter in perfect fruition.'

a. Because we are His children, God chastens us by poverty or sorrow or pain; and then He gives us for our comfort and strength the Heavenly Bread of His own Body.

b. Because we are His faithful children He brings us safely to His Home when the chastisement is over, and gives us there the most peaceable fruit of justice.

Again, another preparation for receiving our Lord's Body is spiritual eating, in which the perfect eat by devout meditation. This will be considered in the Nineteenth Meditation.

The Voice of the Holy Ghost

C. About the Lamb of God ; John saw Jesus coming to him, and he saith : Behold the Lamb of God ; behold Him who taketh away the sin of the world. This is He of whom I said : After me there cometh a man who is preferred before me, because He was before me. . . . Again John stood, and two of his disciples ; and seeing Jesus walking he saith, Behold the Lamb of God. And the two disciples heard him speak, and they followed Jesus. *St. John* i. 29, 35-37.

(1) **The Lamb ;** 1. *In the night ;* It is good to hide the Sacrament of the King. *Tobias* xii. 7.

(2) **The three accompaniments ;** They shall take of the blood, and put it upon both the side-posts and on the upper door-posts of the houses, wherein they shall eat it. And they shall eat the flesh that night roasted with fire, and unleavened bread with wild lettuce. You shall not eat of it anything raw nor boiled in water, but only roasted with fire ; you shall eat the head with the feet and the purtenance thereof. *Ex.* xii. 7-9.

1. *Sorrow for sin ;* I will recount to Thee all my years in the bitterness of my soul. *Is.* xxxviii. 15.

2. *A pure intention ;* Let us feast not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth. *1 Cor.* v. 8.

I will sacrifice to Thee the sacrifice of praise ; and I will call upon the name of the Lord. *Ps.* cxv. 17.

Let them sacrifice the sacrifice of praise ; and declare His works with joy. *Ps.* cvi. 22.

He that shall eat leavened bread, his soul shall perish out of the assembly of Israel. *Ex.* xii. 19.

3. *The memory of the Passion ;* God forbid that I should glory save in the Cross of our Lord Jesus Christ, by whom the world is crucified to me and I to the world. . . . From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus. *Gal.* vi. 14, 17.

(3) *The three 'insignia ;'* Thus shall you eat it (the Paschal lamb) : you shall gird your loins, and you shall have shoes on your feet, holding staves in your hands. *Ex.* xii. 11.

1. *Continnence ;* Prove me, O Lord, and try me ; burn my reins and my heart. *Ps.* xxv. 2.

a. *The married ;* If therefore thou have anything at hand, though it were but five loaves, give me, or whatsoever thou canst find. And the priest answered David, saying, I have no common bread at hand, but only holy bread ; if the young men be clean, especially from women. And David answered the priest and said to him, Truly as to what concerneth women, we have refrained ourselves from yesterday and the day before when we came out. . . . The priest therefore gave him hallowed bread. 1 *Kings* xxi. 3-6.

When they had washed their garments, he said to them, Be ready against the third day, and come not near your wives. And now the third day was come, and the morning appeared ; and behold thunders began to be heard and lightning to flash, and a very

thick cloud to cover the mount; and the noise of the trumpet sounded exceedingly loud, and the people that was in the camp feared. . . . And all Mount Sinai was on a smoke, because the Lord was come down upon it in fire; and the smoke rose from it as out of a furnace, and all the mount was terrible. *Ex.* xix. 15, 16, 18.

b. The penitent; All the time that he is a leper and unclean he shall dwell alone without the camp. *Lev.* xiii. 46.

The first-fruits which the children of Israel shall vow and offer I have given to thee and to thy sons and to thy daughters by a perpetual law. He that is clean in thy house shall eat them. All the best of the oil and of the corn, whatsoever first-fruits they offer to the Lord, I have given them to thee. All the first ripe of the fruits, that the ground bringeth forth, and which are brought to the Lord, shall be for thy use; he that is clean in thy house shall eat them. *Numb.* xviii. 11-13.

If we would judge ourselves we should not be judged. But while we are judged we are chastised by the Lord, that we be not condemned with this world. *1 Cor.* xi. 31, 32.

c. Perpetual chastity; They shall be holy to their God, and shall not profane His name; for they offer the burnt-offering of the Lord and the bread of their God, and therefore they shall be holy. *Lev.* xxi. 6.

2. *Good lives;* How beautiful are thy steps in shoes, O prince's daughter! *Cantic.* vii. 1.

3. *The discipline of correction;* Thy throne, O God, is for ever and ever; the sceptre of Thy kingdom is a sceptre of uprightness. *Psa.* xliv. 7.

a. Chastisement; He afflicted thee with want, and gave thee manna for thy food, which neither thou nor thy father knew. *Deut. viii. 3.*

b. Reward; Now all chastisement for the present, indeed, seemeth not to bring with it joy, but sorrow; but afterwards it will yield to them that are exercised by it the most peaceable fruit of justice. *Heb. xii. 11.*

Prayer.

O Jesus, Lamb of God, hidden in the darkness, give me grace to come to Thee.

O Jesus, Thou art God and man, miraculously conceived, miraculously born; give me light that I may know Thee.

O Jesus, conceived of the Holy Ghost, born of the Virgin Mary, give me strength to come to Thee.

O Jesus, Thou art in this most Holy Sacrament with Thy Body and Soul and Godhead; give me grace to find Thee and love Thee.

My Saviour, give me true sorrow for sin as I draw near to Thy Altar, seeking for Thee.

My Saviour, take from me all pride, all malice, all wickedness; that in newness of life, without guile and without vain-glory, I may give Thee the praise of my life, and draw near to Thy Altar, seeking Thee.

My Saviour, sprinkle me with Thy Precious Blood, and lead me in the way of Thy Passion, and keep me beneath the shadow of Thy Cross, that I may draw near to Thy Altar, seeking Thee.

O most Holy Jesus, purify my soul from all uncleanness and from every spot displeasing to Thee,

that in holiness of heart I may feed upon this Bread of God.

O most Holy Jesus, keep me from every wound of sin, and lead me in the right way, that I may walk in the footsteps of those who loved Thee, and feed now upon this Bread of God.

O most Holy Jesus, give me an upright heart and a just heart, that I may love Thee, the King in Jerusalem, and wait for Thy coming, and feed now upon this Bread of God.

O Jesus, Incarnate Word, my King and my Spouse, I come to Thee. Hungry and thirsty, my spirit fainteth within me; and I cry to Thee, O Thou Lover of my soul. Thou, my Jesus, art the giver of bread: set a table for me in the wilderness. Thou, my Jesus, art the giver of drink: let me slake my thirst with living water from the rock.

Draw me, my Lord and my God; then I will come to Thee. Speak to me, my Brother and my Friend; then I will listen to Thee and follow in Thy steps.

Fasten me, O sweetest Jesus, to Thyself with a chain of gold which will not break, and let me rest on Thy Heart. In the everlasting Home feed me with Thy beauty, with the vision of Thy face, with the vision of the face of God. O Jesus, Jesus, Jesus!

PART V.

THE FIFTH THING TO BE CHIEFLY NOTED ABOUT THE SACRAMENT OF OUR LORD'S BODY IS THE MANNER OF EATING.

XVII.

About the threefold manner of eating; and first about the sacramental manner only.

THIS manner is threefold: A, sacramental only; B, spiritual only; C, sacramental and spiritual together. In this Meditation and the next we consider, A, the sacramental way; in the Nineteenth Meditation we consider, B, the spiritual way; and in the Twentieth Meditation we consider, C, the way which is both sacramental and spiritual.

N. To understand these things we must bear in mind that in this food of the Altar there are two things, namely, the Sacrament and the virtue of the Sacrament. St. Augustin says, 'This Sacrament consists of two things; that is, the visible species of bread and wine, and the invisible Body and Blood of Christ. Now the virtue of this Sacrament is our healing from the condemnation of everlasting death. This virtue of the Sacrament has been believed in and spiritually tasted by all who have been saved from the beginning of the world, even as it is daily tasted now by all good Christians. As to the Sacrament itself, it is eaten by good and bad alike, yet with a difference that is very great. The bad eat the Sacrament only, that is, the

Body of Christ under the visible species of bread ; but they do not eat the spiritual virtue of the Sacrament, that is, salvation to everlasting life. But the good eat both, namely, the Sacrament and the virtue of the Sacrament together.' From this it is clear that there are three ways of eating : A, sacramental only ; B, spiritual only ; and, C, sacramental and spiritual at once. In the first way bad Christians eat ; in the second way all who are saved ; in the third way good Christians only. The first eat, and yet do not eat ; the second do not eat, and yet eat ; the third both eat and are eaten.

Leaving the second two ways of eating, B and C, for Meditations further on, as has been said, we consider the first way, A, in this Meditation and the next.

A. The first way of eating the Body of our Lord is the sacramental way only. Bad Christians eat in this way. Being in mortal sin, and thus receiving with polluted lips the adorable Body of Jesus, they shut up their souls by their uncleanness and their hardness, as if with mud and stone, against the inflowing of the virtue of His goodness. These eat and do not eat. They eat, indeed, because they receive the Lord's Body sacramentally ; and yet they do not eat, because they do not receive the spiritual virtue of the Sacrament, that is, salvation of soul. St. Gregory says, 'In sinners and unworthy receivers there are indeed the true Flesh and the true Blood of Christ, that is, by presence and essence, but not with life-giving power.' St. Augustin says, 'He who is without Christ eats not His Flesh nor drinks His Blood ; and if he daily receive the Sacrament of so great a thing, he receives it to judgment. He is without Christ who turns his heart away from Him and gives it up to sin. Such a

one may be called wretched indeed, because so great a good as this comes to him often, and he neither receives nor perceives any spiritual gain.'

R. There are three kinds of persons among those who receive sacramentally only: (1) the malicious; (2) the deceitful; (3) the presumptuous. The first receive the Lord's Body with a will to go on in sin. The second are hypocrites, who, seeming outwardly good and being inwardly bad, yet come to the Altar as if they were in a state of grace. The third are those who are bad in the highest degree, and yet dare presumptuously to go to Communion. We will consider the first two kinds in this Meditation, and the presumptuous in the next.

(1) The first kind of bad communicants is the malicious. These draw near to God with their lips by receiving the Holy Sacrament, but their hearts are far from Him by their will to sin.

Three great evils follow them: *a*, deepening of their sin; *b*, further separation from the grace of Christ; *c*, condemnation to unending punishment.

a. St. Augustin says, 'Because they have a will to go on sinning, I assert that they are darkened and not purified by receiving the Holy Eucharist.'

b. The longer they cherish their bad thoughts the worse they grow, and the more they are separated by them from God.

c. St. Ambrose says in terrible words, 'He is unworthy who comes to the Holy Eucharist with an indevout mind. He who abides in a will to sin is guilty of the Body and Blood of the Lord; that is, he shall be punished as if he had slain Christ.'

(2) The second kind of bad communicants is the

deceitful, or the hypocrites. These have an appearance of godliness, because they have the same Sacraments as the good; but they deny the power of godliness, that is, charity, because they do much evil in secret, and make false excuses for it when it is known.

Three great evils follow these also: *a*, they will be made companions of the traitor Judas; *b*, they will be confounded before the whole universe; *c*, they will be cast out from the fellowship of the good.

a. Jesus spoke to Judas about his treachery words that He still speaks to all those who are like Judas, that is, His false friends. He who eat^s His Bread not for profit, but in hypocrisy, treads Him under foot and betrays Him. He, therefore, who tries to lie hid in his sin by a full pretence of religion, nay, even of Communion, becomes like Judas, and is made a companion of that traitor.

b. God will unveil the hiding-places of the hypocrites, and will show all their hidden things to the whole world. With great shame and confusion they will be cast down before the gaze of men and Angels, and still more before the piercing eyes of God.

c. Our Lord says that hypocrites are like whited sepulchres, and are full of dead men's bones and all uncleanness, that is, of rottenness, the worm, and stench. They are full of hypocrisy and iniquity: of hypocrisy, from their habit of false praise; and of iniquity, from their longing for earthly goods and their hatred of the truth. Our Lord, by His prophet, says that these souls, being defiled by hypocrisy, shall perish from the people, that is, shall be cut off from the saved, and cast away into everlasting death.

N. But God in His mercy gives us a sweet remedy

for these things and a safeguard against these three evils. He, and He only, can bring good out of evil. Since He is good three good things follow Him : *a*, forgiveness of punishment due ; *b*, the restoration of the grace of God ; *c*, the attainment of everlasting bliss.

a. When any one lives in the grace of God not a hair of his head can perish : that is, he keeps himself free from mortal sin.

b. The graces of God are poured down on those who love Him.

c. The servant in the parable is told to rejoice, because through his faithfulness here he reaches the fulness of everlasting joy in Heaven. There the Blessed Mother of God and all the Redeemed and all the Angels will praise God in the gladness of eternal life.

The Voice of the Holy Ghost

About bad Communions ; Whosoever shall eat this Bread or drink the chalice of the Lord unworthily shall be guilty of the Body and of the Blood of the Lord. 1 *Cor.* xi. 27.

A. Sacramental only ; The word of the Lord came to me, saying, Son of man, these men have placed their uncleannesses in their hearts, and have set up before their face the stumbling-block of their iniquity ; and shall I answer when they inquire of Me ? *Ezech.* xiv. 3.

There is also another evil which I have seen under the sun, and that frequent among men ; a man to whom God hath given riches and substance and honour, and his soul wanteth nothing of all that he

desireth, yet God doth not give him power to eat thereof, but a stranger shall eat it up. *Eccles.* vi. 1, 2.

You cannot drink the chalice of the Lord and the chalice of devils; you cannot be partakers of the table of the Lord and of the table of devils. *1 Cor.* x. 21.

We have an Altar whereof they have no power to eat who serve the tabernacle. *Heb.* xiii. 10.

R. Bad communicants; (1) *The malicious;* The Lord said, Forasmuch as this people draw near Me with their mouth, and with their lips glorify Me, but their heart is far from Me, and they have feared Me with the commandments and doctrines of men: therefore behold I will proceed to cause a marvel in this people, by a great and a wonderful miracle; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. *Is.* xxix. 13, 14.

a. Deepening of sin; It is not good to take the bread of the children, and to cast it to the dogs. *St. Matt.* xv. 26.

b. Loss of God; Perverse thoughts separate from God. *Wisd.* i. 3.

c. Eternal punishment; He that eateth and drinketh unworthily eateth and drinketh judgment to himself, not discerning the Body of the Lord. *1 Cor.* xi. 29.

(2) *The hypocrites;* Know also this, that in the last days shall come dangerous times. Men shall be lovers of themselves, covetous, haughty, proud, blasphemous, disobedient to parents, ungrateful, wicked, without affection, without peace, slanderous, incontinent, unmerciful, without kindness, traitors, stubborn, puffed

up, and lovers of pleasure more than lovers of God ; having an appearance indeed of godliness, but denying the power thereof. *2 Tim.* iii. 1-5.

a. Companions of Judas ; I speak not of you all ; I know whom I have chosen ; but that the Scripture may be fulfilled he that eateth bread with Me shall lift up his heel against Me. *St. John* xiii. 18.

b. Shame ; Be not incredulous to the fear of the Lord, and come not to Him with a double heart. Be not a hypocrite in the sight of men ; and let not thy lips be a stumbling-block to thee. Watch over them, lest thou fall and bring dishonour upon thy soul : and God reveal thy hidden things, and cast thee down in the midst of the congregation ; because thou camest to the Lord wickedly, and thy heart is full of guile and deceit. *Ecclus.* i. 36-40.

Behold I come against thee, saith the Lord God of hosts ; and I will discover thy shame to thy face, and will show thy nakedness to the nations and thy shame to kingdoms ; and I will cast abominations upon thee, and will disgrace thee and will make an example of thee. *Nah.* iii. 5, 6.

c. Loss of Heaven ; Woe to you, Scribes and Pharisees, hypocrites ; because you are like whited sepulchres, which outwardly appear to men beautiful, but within are full of dead men's bones and all filthiness. So you also outwardly indeed appear to men to be just, but inwardly you are full of hypocrisy and iniquity. *St. Matt.* xxiii. 27, 28.

No hypocrite shall come before His presence. *Job* xiii. 16.

The hope of the hypocrite shall perish. *Job* viii.

If any one that is defiled shall eat of the flesh of the sacrifice of peace-offerings, which is offered to the Lord, he shall be cut off from his people. *Lev. vii. 20.*

The sinners in Sion are afraid, trembling hath seized upon the hypocrites. Which of you can dwell with devouring fire? Which of you can dwell with everlasting burnings? *Is. xxxiii. 14.*

N. The remedy; *a. Forgiveness;* He said, As the Lord liveth there shall not one hair of thy son fall to the ground. *2 Kings xiv. 11.*

If Heaven shall be shut up, and there shall be no rain because of their sins, and they praying in this place shall do penance in Thy name, and shall be converted from their sins by reason of their afflictions; then hear Thou them in Heaven, and forgive the sins of Thy servants and of Thy people Israel; and show them the good way in which they should walk, and give rain upon Thy land. *3 Kings viii. 35, 36.*

If the wicked do penance for all his sins which he hath committed, and keep all My commandments, and do judgment and justice, living he shall live, and shall not die. I will not remember all his iniquities that he has done. *Ezech. xviii. 21, 22.*

If I say to the wicked, Thou shalt surely die, and he do penance for his sin, and do judgment and justice . . . he shall surely live, and shall not die. *Ezech. xxxiii. 14, 15.*

b. Grace; Do good, O Lord, to those that are good, and to the upright of heart. *Ps. cxxiv. 4.*

He that is good shall draw grace from the Lord. *Prov. xii. 2.*

c. Heaven; His lord said to him, Well done, good and faithful servant: because thou hast been faithful

over a few things I will set thee over many things ; enter thou into the joy of thy lord. *St. Matt.* xxv. 23.

Now they that are redeemed by the Lord shall return, and shall come into Sion singing praises, and everlasting joy shall be on their heads ; they shall obtain gladness and joy ; sorrow and mourning shall flee away. *Is.* li. 11.

They shall come and shall give praise in Mount Sion, and they shall flow together to the good things of the Lord, for the corn and wine and oil and the increase of cattle and herds : and their soul shall be as a watered garden, and they shall be hungry no more. Then shall the virgin rejoice in the dance, the young men and the old men together : and I will turn their mourning into joy and will comfort them, and make them joyful after their sorrow. And I will fill the souls of the priests with fatness ; and My people shall be filled with My good things, saith the Lord. *Jerem.* xxxi. 12-14.

Prayer.

Eternal Father, purify me, Thy child, from all sin, that in the strength of Thy goodness I may welcome Jesus to my heart.

Eternal Son, purify me, Thy redeemed one, from all sin, that in the light of Thy goodness I may welcome Thee, my Saviour, to my heart.

Eternal Spirit, purify me, Thy sanctuary, from all sin, that in the sweetness of Thy love I may welcome Jesus to my heart.

O Ever-blessed Trinity, fountain of light and purity and love and truth and wisdom, keep me, Thy little one, from all malice and badness of the will, from all

hypocrisy and guile, from all presumption and hardness of heart.

Save me, O Holy Ghost, whom I love, from the abandonment of Jesus, from living in sin, from the punishment of the damned.

Save me, O Holy Ghost, whom I love, from treachery like that of Judas, from confusion and shame of face before the Saints and Angels, from losing the fellowship of the good.

Give to me, O Holy Ghost, whom I love, forgiveness of punishment, abundance of grace, the light of Thy heavenly kingdom.

Thou, dear Spirit, art my sweet Comforter and my rest and my joy; give me now the adorable Body and Blood of Jesus, whom I love, and bring me safely to the vision of His face in Heaven.

XVIII.

About the third kind of unworthy eaters, that is, the presumptuous.

A. (3) These are they who are not afraid to communicate or to celebrate in mortal sin.

You must know that the Body of our Lord has a twofold effect: an effect of goodness on the good, and an effect of severity on the bad. That Body is indeed changeless, and always good in itself; but by the just judgment of God its effect is changed in those who make a bad use of it. St. Augustin says, 'Holy things can injure the wicked, for he who eats the Body of the Lord unworthily eats judgment to himself, not that the thing itself is bad, but because he is bad who receives badly that which is good. You have an example of

this in the sun and in wine. The same light of the sun, which gladdens and strengthens an eye that is whole, pains and injures an eye that is weak. So wine delights and strengthens a healthy man ; but if it be taken by one in a fever it makes him worse, and perhaps kills him.' Thus three evils follow presumptuous communicants : 1, great guilt ; 2, the offence of God ; 3, a manifold wound.

1. First, there is great guilt. St. Isidore says, 'They who live wickedly in the Church of God, and keep on going to Communion, thinking that thus they may be cleansed, should know that this can give them no help toward newness of life. When the prophet speaks of those who sin in the house of God, and says that holy meats do not take away their sins, he means that all this increases their sin.' There is a threefold reason for this :

a. There is a triple root or principle of every voluntary action, that is to say, nature or virtue or lust. Every action of which the root is nature or virtue is good ; but every action of which the root is lust is bad. But if any one, being knowingly in mortal sin, take the Body of Jesus, the principle of his action cannot be nature, nor could virtue by any means lead him to put in a filthy place or vessel anything so precious and adorable as the Lord's Body. Hence the root of action in a sinner who receives Jesus with defiled lips and a defiled body is lust ; that is, a darkened will in seeking for earthly gain, or vain-glory, or some other deception.

b. The second reason for this guilt is the transgression of the commandment of God. For as God gave our first parents in the state of innocence the tree of

life for food, but forbade them to touch it in the state of guilt and death, so our Lord's Body is given to us for food when we are in a state of grace, but forbidden to us when we are in mortal sin.

c. The third reason of their guilt is their frightful ingratitude. For what thanklessness can be greater? They have a Lord from whom they have received every good that is theirs. He has given Himself for them in every way. He died for them on the Cross. They betray this Lord, and take Him into a most filthy stable of His enemy. There they trample on Him, and again crucify Him. With such a depth and height of ingratitude do they sin who receive the Blessed Sacrament in deadly guilt. St. Ambrose says, 'He tramples on Christ who sins freely without fear and without sorrow; so too does he sin who receives Him unworthily.' Again, 'An unworthy receiver of Christ is a slayer of Christ.' St. Augustin says, 'How fearful a thing it is to handle the Son of the sinless Virgin with blood-stained hands! What hearing of the ears could bear this? What eye would not be blinded at the sight? What mind would not be stricken almost to death when the price of the world's redemption is thrown on a dunghill? Not less fearful is it to put the Son of God in a polluted mouth than to fling Him into the mud.'

2. The second evil is the offence against God. Sins against ourselves and sins against our neighbours are not so full of evil as sins against God. The greater His glory is, the greater is the offence against Him. Malachias speaks of polluted bread on the Altar. In his words God reproves negligent bishops and negligent priests of His Church, and, indeed, all who bear the

name of Christ, for despising His name. To them He shows the cause of His anger, in that they offer polluted bread. Now, he pollutes this Holy Bread, that is, this Body of Jesus, who comes unworthily to the Altar and despises the table of the Lord, if not by wicked words, yet by wicked deeds. When the Holy Sacrament is dishonoured, He is dishonoured whose Sacrament it is.

3. Their third evil is manifold punishment. Heavy, indeed, is the just vengeance of God. In the old time the worst sin of the children of Israel and the cause of their heaviest punishments were that they cast away God by idolatry. Afterwards their worst sin was that they did not receive Jesus when He came. So, now, the greatest sin of Christians, and the reason for their punishment, is the receiving unworthily the Body of their Saviour. St. Gregory says, 'The Maker of all things vouchsafed to visit Judea in the mystery of the Incarnation ; but because she did not know the time of her visitation He gave her up often as a prey to the Gentiles. At last He gave her into the hands of the Romans ; and there came upon her all the curses that are written in the book of the law. So to those who receive the grace of God with ingratitude there is sure condemnation. If a man broke the law of Moses he died without mercy ; but how much greater are the punishments which he deserves who treads under foot the Son of God, and counts the Blood of the Covenant a polluted thing !'

N. These punishments may be called a triple wound : *a*, a great loss of spiritual gifts ; *b*, barrenness of the earth or want of earthly goods ; *c*, diseases and death.

a. Jeremias weeps because the enemy has laid his hand on the pleasant things of Israel, and because the Gentiles had trodden the forbidden sanctuary. It is said, 'The old enemy lays his hands on the pleasant things of the Church; he takes from her children the ornaments of the Spirit; he defiles their faith; he annuls their Baptism, that is, the grace given to them in Baptism; he corrupts their doctrine; he handles unworthily the Body and Blood of Christ; like a wolf he devours the precious vessels, that is, the sheep of our Lord. The reason for so fearful an evil is because Gentiles, that is, men who love the flesh and have not the circumcision of Christ are made ministers of the Altar.'

b. If we do not listen to the voice of the Lord our God, to keep His commandments, there come on us punishments of nature, as Moses threatens. Chiefly do these evils come on us when we break the command to treat our Lord's Body with reverence.

c. St. Paul teaches us that for irreverence to the Body of Jesus many were sick, and many even slept the sleep of death.

R. Against these wounds and all the aforesaid evils there is a triple remedy: *a*, amendment of life by voluntary penance; *b*, correction of malice by the discipline of superiors; *c*, changing the incorrigible person by unerring justice.

a. When the field is wasted, and the harvest of things spiritual and temporal fails, the prophets exhort us to gird ourselves with the girdle of penance; to mourn in confession and prayer; to seek by sorrow what we have lost by sin; and by austerity of life to lessen God's anger against us, that is, the anger with

which He is angry because of the evil pleasures and the delicacies in which we have often lived.

b. By just bishops God comes like a flaming fire to purify the ministers of the Altar, that His anger may be turned away.

c. He will cast away the wicked and transgressors who persevere in their sin, that is, the incorrigible, that the just may be put in their place.

The Voice of the Holy Ghost

(3) **About receiving our Lord unworthily**; He that eateth and drinketh unworthily, eateth and drinketh judgment to himself. *1 Cor.* xi. 29.

1. **Their great guilt**; What is the meaning that My beloved hath wrought much wickedness in My house? Shall the Holy Flesh take away from thee thy crimes in which thou hast boasted? *Jerem.* xi. 15.

b. Disobedience; Give not that which is holy to dogs, neither cast you your pearls before swine. *St. Matt.* vii. 6.

Whosoever of thy seed through their families hath a blemish, he shall not offer bread to his God: neither shall he approach to minister to Him. *Lev.* xxi. 17, 18.

c. Great ingratitude; They repaid Me evil for good, and hatred for My love. *Psa.* cviii. 5.

My enemies have trodden on Me all the day long. *Psa.* lv. 3.

How much more do you think he deserveth worse punishments who hath trodden under foot the Son of God, and hath counted the Blood of the Testament unclean by which he was sanctified, and hath offered an affront to the Spirit of grace? *Heb.* x. 29.

2. **Great offence of God**; I am angry with a great anger against the wealthy nations: for I was angry a little, but they helped forward the evil. *Zach. i. 15.*

If one man shall sin against another, God may be appeased in his behalf; but if a man shall sin against the Lord, who shall pray for him? *1 Kings ii. 25.*

To you, O priests, that despise My name, and have said, Wherein have we despised Thy name? You offer polluted bread upon My Altar, and you say, Wherein have we polluted Thee? *Mal. i. 7.*

3. **Manifold punishment:**

N. Triple wound; *a. Spiritual loss*; The enemy hath put out his hand to all her desirable things: for she hath seen the Gentiles enter into her sanctuary, of whom Thou gavest commandment that they should not enter into Thy church. *Lam. i. 10.*

b. Barrenness of earth; If thou wilt not hear the voice of the Lord thy God, to keep and to do all His commandments cursed shall be the fruit of thy ground, the herds of thy oxen, and the flocks of thy sheep. . . . The Lord will send upon thee famine and hunger, and a rebuke upon all the works which thou shalt do. *Deut. xxviii. 15, 18, 20.*

To Adam He said, Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree whereof I commanded thee that thou shouldest not eat, cursed is the earth in thy work thorns and thistles shall it bring forth to thee. *Gen. iii. 17, 18.*

c. Pestilence and Death; Therefore are there many weak and infirm among you, and many sleep. *1 Cor. xi. 30, 31.*

While yet the flesh was between their teeth,

neither had that kind of meat failed, behold, the wrath of the Lord was provoked against the people, and He smote them with an exceedingly great plague. *Numb.* xi. 33.

R. The triple remedy; *a. Amendment of life*; The country is wasted; the ground hath mourned, for the corn is wasted, the wine is dried up, the oil hath languished. The husbandmen are ashamed, the vine-dressers have howled for the wheat and the barley, because the harvest of the field is perished. . . . Gird yourselves and mourn, O ye priests; howl, ye ministers of the Altar; go, lie in sackcloth, ye ministers of my God; because sacrifice and libation are cut off from the house of your God. *Joel* i. 10, 11, 13.

b. Correction; Behold the day shall come, kindled as a furnace, and all the proud and all that do wickedly shall be as stubble; and the day that cometh shall set them on fire, saith the Lord of hosts, and shall not leave them root or branch. *Mal.* iv. 1.

Behold He cometh, saith the Lord of hosts; and who shall be able to think of the day of His coming? and who shall stand to see Him? For He is like a refining fire and like the fuller's herb: and He shall sit refining and cleansing the silver; and He shall purify the sons of Levi, and shall refine them as gold and as silver, and they shall offer sacrifices to the Lord in justice. *Mal.* iii. 1-3.

c. Rejection; I will judge you, saith the Lord; and I will make you subject to My sceptre, and will bring you into the bands of the covenant; and I will pick out from among you the transgressors and the wicked, and will bring them out of the land where they sojourn; and they shall not enter into the land of Israel, and

you shall know that I am the Lord. *Ezech.* xx. 36-38.

I will turn My hand to thee, and I will thoroughly purge away thy dross and take away all thy tin ; and I will restore thy judges as they were before, and thy counsellors as of old. *Is.* i. 25, 26.

He (Judas Machabeus) considered about the Altar of holocausts that had been profaned, what he should do with it ; and a good counsel came into their minds to pull it down, lest it should be a reproach to them, because the Gentiles had defiled it. So they threw it down, and they laid up the stones in the mountain of the temple in a convenient place, till there should come a prophet and give answer concerning them. Then they took whole stones according to the law, and built a new Altar according to that which had been before ; and they built up the holy places and the things that were within the temple ; and they sanctified the temple and the courts. *1 Mac.* iv. 44-48.

Prayer.

O Holy Ghost, fill me with the fear of the Lord, and drive far from me all thoughts of presumption. Save me from guilt like this. Keep me from offending God ; and keep me from the wounds of His anger. Make me feel His goodness, and fill my heart with thankfulness. If I am faithful to Thee, Thou wilt give me much grace ; if I am unfaithful, Thou wilt give me little grace, or, it may be, none at all. Dwell in my soul more and more, that I may be faithful with a great faithfulness, and inherit the fulness of Thy promises. Lead me up to the table of Jesus, that I may

receive Him, my King and Spouse, with great love and great reverence, with much confidence, yet with much holy fear. I long to receive Jesus in His most Holy Sacrament ; Thou, beloved Spirit, wilt help me to receive Him as I ought.

XIX.

*About the second manner of eating, namely,
that which is only spiritual.*

B. The second manner of receiving Jesus is that which is spiritual only, and in this way all those have eaten who have been saved from the beginning, and in this way all those who will be saved eat now. St. Ambrose says, 'Though he does not eat, yet he eats, and though he eats, he does not eat, because he who does not eat sacramentally does yet eat spiritually ; and he often does not eat spiritually who yet eats sacramentally.' The Scripture speaks of a stranger who shall eat, that is to say, who will have a great desire of eating spiritually. About this spiritual eating three things have to be considered : (1) the difference between the persons thus eating ; (2) the nature of spiritual eating ; (3) the effect of this eating.

(1) There are three kinds of persons, namely, beginners, the advanced, and the perfect. When Jesus fed four thousand men besides women and children, we understand beginners by the children, the advanced by the women, and the perfect by the men.

(2) Then there is the way in which these persons eat spiritually. Now to understand this we must know that beginners eat spiritually by a life-giving

faith; the advanced, by good lives; the perfect, by devout meditation.

1. St. Augustin says, 'Believe, and thou hast eaten.' For to believe in Christ is by believing to go to Him, to cling to Him with our hearts, to find our delight in Him, and by true charity to be united to His members.

2. The food of good lives consists of three virtues, as if of three accompaniments: *a*, innocence; *b*, penance; *c*, mercy.

a. St. Augustin says, 'To eat bread spiritually at the Altar is to bring innocence to the Altar, and forgive those that trespass against us.'

b. When we sin we must do penance for our sins, and carry the Cross after our Divine Master.

c. When the poor are helped and comforted by us we ourselves are far more helped and comforted spiritually by God.

3. The perfect eat spiritually by devout meditation. In this kind of spiritual eating there are three things that are to be found in bodily eating: *a*, appetite; *b*, mastication; *c*, pleasure. We ought to hunger spiritually, by longing with our inmost heart for Christ, our food; then we should masticate spiritually, by great length of thought; and lastly we ought to find delight in Him by choosing His sweetness.

a. We ought to have a great longing for Jesus, a great hunger and thirst for Him. St. Gregory says, 'In spiritual delights, fulness gives an appetite, because the more that their sweetness is known and felt, the more thirstingly they are desired.'

b. We ought spiritually to masticate our Lord, in Himself and in His mystical Body, that is, by think-

ing for long about ourselves, about the Saints, and about the Saviour of the world : (a) by judging ourselves ; (b) by studying the lives of the Saints, that we may imitate them ; (c) by dwelling long and lovingly on the Incarnation of our Lord.

(a) The perfect diligently examine themselves and judge themselves. They judge themselves and not others. They judge the whole of themselves—eyes, hands, feet, tongue, heart, intellect, will.

(b) They love to think of the Saints who are dead, and of the good who are still living ; and to dwell on their lives and follow in their steps. Our Lord in a parable tells us of the dinner for which beeves and fatlings were prepared. Now the beeves are the Prophets and Apostles, who, in the might of their faith, opposed, as it were, horns to the princes of the world, and then suffering at their hands have left us examples to follow. The fatlings, or fatted fowls, signify those holy souls that are filled with the love of God, and, lifted on the wings of contemplation, seek for the heavenly heights. They are said to be slain because their souls are stayed on God, either by penance, or by the death of the flesh. These things must be spiritually masticated by us, that is, diligently considered as our examples. Of those things that are clean we may eat, but not of those things that are dead of themselves. We should eat what is clean, that is, with truthful words and good deeds ; and we should put it in our hearts for imitation ; but that which is dead of itself, that is, defiled by sin, we should not feed on, either by doing the same, or by consent.

(c) The perfect spiritually masticate the Flesh of Jesus by meditating with great love and devotion on

the Sacraments of the Incarnation, and all the benefits that come to us by the Incarnate Word. St. Augustin says, 'This pertains to the virtue of the Sacrament, and not to the visible sign, that is, when a man eats inwardly and not outwardly, and when he eats in his heart and does not press with his teeth. This it is which St. Paul taught carefully about the good only, saying that they all ate the same food.'

c. Thirdly, we should have great delight in that inward sweetness which comes from masticating Christ by spiritual eating. The souls of those, who eat what is good, will according to God's promise be delighted in fatness, that is, in the sweetness of the grace and the gifts of the Holy Ghost. Going into our house we should repose with wisdom, that is, with Jesus, God and man, for He is the true wisdom of God. No weariness will come in this to the faithful soul, but only joy and gladness, with refreshment and delight, because of the friendship of God. This spiritual sweetness will come to you in the silent joyfulness of your hearts. It is a foretaste of the heavenly joy, and of the delights that are for ever with God.

N. This is a great help against three evils that are in the world: *a*, false pleasure in the use of things pleasing; *b*, great bitterness in bearing trials; *c*, a sorrowful spirit in doing good.

a. The sweetness of the world is false, for it is the destruction of the soul. The bait gives delight outwardly, but the hook pierces inwardly.

b. There is a sea, deep and wide, because in this world bitterness is great and abounds. As the prophet says, we are fed with wormwood, and drink waters of gall. Our short lives are filled with many miseries.

c. When the young man heard what our Lord said he went away sorrowful. God did not accept the sacrifice of Cain because he offered badly, that is, with a sad heart and a sad face.

R. Against these things you have a safeguard in spiritual sweetness: *a*, it makes the false sweetness of the world tasteless; *b*, it makes great bitterness sweet; *c*, it makes the sad spirit joyful.

a. St. Gregory says, 'All flesh is flavourless to him who has tasted the Spirit.' To such a one Christ is all in all, and other things are worthless in themselves. See how St. Paul felt this.

b. If the soul be filled with the sweetness of God it does not care for the bitterness of the world. As Eliseus threw salt into the bitter waters and made them sweet, so Jesus sweetens all bitterness by that flavour of the Spirit which is the salt of Heaven. Thus the stones of the brook were sweet to Stephen, as they fell on him heavily. Thus many Saints have rejoiced in tribulation. To them the glowing coals were sweet, and their robes of fire were like fragrant roses.

c. As the faces of Daniel and the Three Children appeared fairer after they had fed on the king's food, because of their cheerfulness in doing good, so we should be better in cheerfulness and readiness to do good when we have fed on the food of our King, that is, on His most Holy Body.

(3) The third thing to be considered about this spiritual eating is its threefold effect: *a*, the forgiveness of sin; *b*, healing from eternal death; *c*, the partaking of the true Body of Jesus to everlasting life.

a. St. Ambrose says, 'Those who thus eat spiritually the virtue of the Flesh and Blood of Jesus Christ

are said to take and to eat truly, because they daily receive the very efficacy of our Lord's Body : ' that is, the forgiveness of their sins.

b. St. Augustin says, ' Our fathers ate the same spiritual food as we eat, but they ate a different bodily food. They ate manna, which signified Christ to them, and gave Him by faith to those who believed. Those, however, who did not believe ate and died eternally. But Moses and the other servants of God did not die in this way. How was this? It was because they understood spiritually the invisible food, hungered for it spiritually, tasted it spiritually, that they might be spiritually healed from everlasting death. So we, eating spiritually, are saved.'

c. St. Augustin says, ' There cannot be any doubt that each one is made a partaker of the Body and Blood of the Lord, when he is made a member of Christ : nor can there be any doubt that such a one is not cut off from the fellowship of that Bread, if before he eat it he should die in the unity of the Body of Christ. For he cannot be deprived of the benefits of this Sacrament when he is found with that which this Sacrament signifies. But he is found with that which is signified by this Sacrament, when he is made a member of Christ and spiritually eats by believing and loving ; for thus he is truly changed into Christ's Body, that he may live with Him for ever.'

The Voice of the Holy Ghost

About spiritual eating ; I would not have you ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea ; and all in

Moses were baptised in the cloud and in the sea, and did all eat the same spiritual food. *1 Cor. x. 1-3.*

There is a man to whom God has given riches and substance and honour, and his soul wanteth nothing of all that he desireth; yet God doth not give him power to eat thereof, but a stranger shall eat it. *Eccles. vi. 2.*

(1) **The difference of persons;** Jesus called together His disciples, and said, I have compassion on the multitude, because they continue with Me now three days and have nothing to eat; and I will not send them away fasting, lest they faint in the way. And the disciples say to Him, Whence, then, should we have so many loaves in the desert, as to fill so great a multitude? And Jesus saith to them, How many loaves have you? They said, Seven, and a few little fishes. And He commanded the multitude to sit down on the ground. And taking the seven loaves and the fishes, and giving thanks, He brake and gave to His disciples, and His disciples gave to the people; and they did all eat and had their fill. And they took up seven baskets full of what remained of the fragments. And they that did eat were four thousand men, besides women and children. *St. Matt. xv. 32-38.*

(2) **The nature of this eating;** 1. *Beginners;* Behold his soul that is unbelieving shall not be right in him; but the just shall live in his faith. *Hab. ii. 4.*

My just man liveth by faith; but if he withdraw himself he shall not please My soul. *Heb. x. 38.*

2. *The advanced;* He said to them, I have meat to eat which you know not. . . . My meat is to do the will of Him that sent Me, that I may finish His work. *St. John iv. 32, 34.*

He that feareth God will do good. . . . With the bread of life and understanding she (Wisdom) will feed him. *Ecclus. xv. 1, 3.*

a. Innocence ; I am smitten as grass, and my heart is withered, because I forgot to eat my bread. *Ps. ci. 5.*

b. Penance ; It is vain for you to rise before the light : rise after you have sitten down, you that eat the bread of sorrow. *Ps. cxxvi. 2.*

He ate bread with mourning and fear : remembering the word which the Lord spoke by Amos the prophet, Your festival-days shall be turned into lamentation and mourning. *Tobias ii. 5, 6.*

I ate ashes like bread, and mingled my drink with weeping. *Ps. ci. 10.*

c. Mercy ; A merciful man doeth good to his own soul ; but he that is cruel casteth off his own kindred. *Prov. xi. 17.*

3. *The perfect* ; *a. Desire* ; If the men of My tabernacle have not said, Who will give us of His Flesh, that we may be filled ? *Job xxxi. 31.*

In the way of Thy judgments, O Lord, we have patiently waited for Thee ; Thy name and Thy remembrance are the desire of my soul. *Is. xxvi. 8.*

Lord, all my desire is before Thee ; and from Thee my groaning is not hidden. *Ps. xxxvii. 10.*

b. Mastication ; He hath put all things under His feet, and hath made Him head over all the Church, which is His Body, and the fulness of Him who is filled all in all. *Eph. i. 22, 23.*

He is the head of the Body, the Church, who is the beginning, the first-born from the dead. *Col. i. 18.*

(*a*) *Self-examination* ; Let a man examine himself. *1 Cor. xi. 28.*

(b) *Following the Saints*; Tell them that were invited, Behold, I have prepared my dinner; my beeves and fatlings are killed, and all things are ready; come ye to the marriage. *St. Matt.* xxii. 4.

All that is clean ye shall eat; but whatsoever is dead of itself eat not thereof. *Deut.* xiv. 20, 21.

For the rest, brethren, whatsoever things are true, whatsoever modest, whatsoever just, whatsoever holy, whatsoever lovely, whatsoever of good fame, if there be any virtue, if any praise of discipline, think of these things. The things that you have learned and received and heard and seen in me, these do ye; and the God of peace shall be with you. *Phil.* iv. 8, 9.

(c) *Meditation*; He that eateth My Flesh and drinketh My Blood hath everlasting life; and I will raise him up in the last day. . . . He that eateth My Flesh and drinketh My Blood abideth in Me and I in him. *St. John* vi. 55, 57.

All ate the same spiritual food. *1 Cor.* x. 3.

c. *Inward sweetness*; Why do you spend money for that which is not bread, and your labour for that which does not satisfy you? Hearken diligently to Me, and eat that which is good, and your soul shall be delighted in fatness. Incline your ear and come to Me; hear and your soul shall live; and I will make an everlasting covenant with you, even the faithful mercies of David. *Is.* lv. 2, 3.

When I go into my house I shall rest with her (the Wisdom of God); for her conversation hath no bitterness nor her company any tediousness, but joy and gladness. *Wisd.* viii. 16.

O, taste and see that the Lord is sweet. *Ps.* xxxiii. 9.

O, how great is the multitude of Thy sweetness, O

Lord, which Thou hast hidden for them that fear Thee. *Ps.* xxx. 20.

Thy lips, My spouse, are as a dropping honeycomb; honey and milk are under thy tongue. *Cantic.* iv. 11.

N. Three evils in the world; *a. False sweetness;* To the fool she said, Stolen waters are sweeter; and hidden bread more pleasant. He did not know that giants are there, and that her guests are in the depths of hell. *Prov.* ix. 17, 18.

Let mercy forget him: may worms be his sweetness; let him be remembered no more, but be broken in pieces as an unfruitful tree. *Job* xxiv. 20.

Man knoweth not his own end; but as fishes are taken with the hook, and as birds are caught with the snare, so men are taken in the evil time when it shall suddenly come upon them. *Eccles.* ix. 12.

They spend their days in wealth, and in a moment they go down to hell, who have said to God, Depart from us; we desire not the knowledge of Thy ways. Who is the Almighty that we should serve Him? and what doth it profit us if we pray to Him? *Job* xxi. 13-15.

b. Great bitterness; So is this great sea which stretcheth wide its arms; there are creeping things without number, things little and great. *Ps.* ciii. 25.

The Lord said, Because they have forsaken My law which I gave them, and have not heard My voice, and have not walked in it, but have gone after the perverseness of their own hearts . . . therefore, thus saith the Lord of hosts, the God of Israel, Behold I will feed this people with wormwood, and give them water of gall to drink. *Jerem.* ix. 13, 14.

Man, born of a woman, and living for a short time, is filled with many miseries. He cometh up like a flower, and is cut down and fleeth as a shadow, and continueth not in one state. *Job xiv. 1, 2.*

c. Sadness in good ; One came and said to Him, Good Master, what good shall I do that I may have life everlasting? He said to him, Why asketh thou Me about good? One is good, that is, God. But if thou wilt enter into life keep the commandments. . . . The young man saith to Him, All these have I kept from my youth : what is yet wanting in me? Jesus saith to him, If thou wilt be perfect, go sell what thou hast, and give to the poor, and thou shalt have treasure in Heaven ; and come thou and follow Me. And when the young man had heard His word he went away sad, for he had great possessions. Then Jesus said to His disciples, Amen I say to you that a rich man shall hardly enter into the kingdom of Heaven. *St. Matt. xix. 16-23.*

Let thy servants find favour in thy eyes ; for we are come in a good day ; whatsoever thy hand shall find give to thy servants, and to thy son David. And when David's servants came they spoke to Nabal all these words in David's name, and then held their peace. But Nabal answering the servants of David said, Who is David? and what is the son of Isai? . . . Shall I then take my bread and my water, and the flesh of my cattle which I have killed for my shearers, and give them to men whom I know not whence they are? *1 Kings xxv. 8-11.*

It came to pass after many days that Cain offered of the fruits of the earth gifts to the Lord. Abel also offered of the firstlings of his flock and of their fat.

And the Lord had respect to Abel and to his offerings ; but to Cain and his offerings He had no respect. *Gen.* iv. 3-5.

R. Spiritual sweetness ; *a. Against false sweetness ;*
A soul that is full shall tread upon the honeycomb. *Prov.* xxvii. 7.

The things that were gain to me the same I have counted loss for the excellent knowledge of Jesus Christ my Lord, for whom I have suffered the loss of all things, and count them but as dung that I may gain Christ : and may be found in Him not having my justice which is of the law, but that which is of the faith of Christ Jesus, which is of God, justice in faith ; that I may know Him and the power of His resurrection and the fellowship of His sufferings, being made conformable to His death, if by any means I may attain to the resurrection from the dead. . . . One thing I do : forgetting the things that are behind, and reaching out to those that are before, I press towards the mark, to the prize of the high calling of God in Christ Jesus. *Philip.* iii. 7-14.

b. Against bitterness ; They shall call the people to the mountain ; there shall they sacrifice the victims of justice ; they shall suck as milk the abundance of the sea and the hidden treasures of the sands. *Deut.* xxxiii. 19.

The men of the city said to Eliseus, Behold the situation of this city is very good, as thou, my lord, seest ; but the waters are very bad and the ground barren. And he said, Bring me a new vessel and put salt into it. And when they had brought it, he went out to the spring of the waters and cast the salt into it, and said, Thus saith the Lord, I have healed these

waters, and there shall be in them no more death or barrenness. And the waters were healed to this day, according to the word of Eliseus which he spoke. 4 *Kings* ii. 19-22.

They stoned Stephen, invoking and saying, Lord Jesus, receive my spirit. And falling on his knees he cried with a loud voice, saying, Lord, lay not this sin to their charge. And when he had said this he fell asleep in the Lord. *Acts* vii. 58, 59.

c. Against sadness ; After ten days their faces appeared fairer and fatter than all the children that ate of the king's meat. *Dan.* i. 15.

A glad heart maketh a cheerful countenance. *Prov.* xv. 13.

Now this I say, he who soweth sparingly shall also reap sparingly ; and he who soweth in blessings shall also reap of blessings, every one as he hath determined in his heart : not with sadness or of necessity, for God loveth a cheerful giver. 2 *Cor.* ix. 6, 7.

(3) **The effect** ; *a. Forgiveness* ; Give us this day our daily bread, and forgive us our sins. *St. Luke* xi. 3.

b. Healing ; This is the bread that cometh down from Heaven ; that if any man eat of it he may not die. *St. John* vi. 50.

c. The Body of Christ ; We being many are one bread, one body, all who partake of that one bread. 1 *Cor.* x. 17.

Thanksgiving.

I thank Thee, dear Jesus, for all Thy Sacraments. I thank Thee above all for Thyself. I thank Thee because I can feed upon Thee spiritually, even when I cannot come before Thy Altar. Give me a greater

thirst for Thee, Thou lover of my soul, and let me sit beneath Thy shadow and taste of Thy sweetness more. Lift me to Thyself on high, and let my soul be steeped in Thy light. Give me a great love for all things holy and just and pure and lovely and true. Let me feed on the pleasures of Thy right hand, and let me drink of the torrent of Thy river. Thy land is ever flowing with milk and honey ; but Thou, my own Jesus, my loved One, art far sweeter than honey and the honeycomb. Thy city has gates of pearl, and its jasper wall has foundations of precious stones ; but Thou art the one Pearl without price, and for Thy love I would gladly sell all that I have.

Thysweetness deadens my taste for the world's gifts, and in all bitterness of sorrow the light of Thy face and the love of Thy heart are joy and rest and peace. I bless and praise Thee for forgiving my sins. I bless and praise Thee for saving me from the undying fire. I bless and praise Thee for all Thy spiritual gifts here, and for the hope of Thy heavenly joys hereafter. Thou art my Jesus in Heaven and my Jesus on the Altar. Thou art my Jesus in my heart. For this I love Thee, and bless Thee, and praise Thee, and glorify Thee, and adore Thee for ever and ever.

XX.

About the third way of eating, or the way sacramental and spiritual at once.

C. The third way of eating the Body of Jesus is the way in which good Christians communicate, that is, not only sacramentally, but also spiritually. Three things have to be considered about this :

(1) First, there is the multitude of those who do not go to Communion, that is, the multitude of the bad. For since there is a threefold way of eating—one sacramental only, in which bad Christians eat, and yet do not eat; one spiritual only, in which the good do not eat, and yet do eat; one sacramental and spiritual, in which only good Christians eat and are eaten—there remains to fill up this part of our subject the consideration of the multitude of bad persons who neither eat nor are eaten. These, indeed, do not eat the Body of Christ, and therefore they die everlastingly. There are three kinds or bands of these people: *a*, unbelievers; *b*, the careless; *c*, the despisers.

a. Unbelievers are they whose hearts are so blinded by malice and the guile of the devil that they do not believe, and do not know those heavenly Sacraments which the wonderful wisdom of God has instituted for the salvation of the world. If they think of it at all, they do not believe that our Lord can give us His Flesh to eat. They wander in error, ignorant of the Sacraments of God, because they are blinded by malice.

b. The careless are they who are so wrapped up in temporal gains and the business of the world that they neglect to receive Holy Communion at the proper time. As to the excuses made to the king by those whom he had invited, it is said, 'To go to the farm is to give ourselves too earnestly to earthly work, and to go to the merchandise is to seek too greedily for worldly gain. They who neglect the banquet of this Divine Sacrament, though they may seem to have faith and to do certain works of charity, if they do not repent will perish.' St. Paul speaks of the height and depth of the love of Christ, and of his words it is said, 'The

deeps of love are the Sacraments of the Church. Deep they are, nay, unfathomable; and they are also the foundation of charity, without which it availeth nothing, for the outward sign of charity will not bring to everlasting life those who make light of the Sacraments.' In the old law the soul that was clean and neglected the Phase without a hindrance of necessity was cut off from the people for its neglect.

a. The despisers are they who cleave to their sin with such strong love that they count it but a little thing to receive the Body of the Lord. With just judgment they are condemned and cut off, because they love their sins more than their preparation to receive the Body of Jesus. There is a canon which says, 'They who shall, through sin, stay away two or three years from Communion shall be excommunicated till they do penance.'

(2) The second thing to be considered about this way of receiving is the greatness of the happiness of the good who worthily receive the Body of their Lord. Now this is proved in three ways: *a*, by the choice of the best part; *b*, by being made partakers of the Holy Ghost; *c*, by the assured indwelling of Jesus Himself.

a. The great happiness of good communicants is proved by this, that, like Mary, they have chosen the best part. God gave the Blessed Virgin the choice of three things: to be a mother and not a virgin; or to be a virgin and not a mother; or to be a virgin and a mother. She chose the best, that is, to be a Virgin-Mother. So, out of the three ways of eating the Body of Jesus, they choose the best, that is, the way which is sacramental and spiritual at once. They choose this last way, that is, to eat sacramentally in the first way,

and to eat spiritually in the second way; and so, by both together, they eat in the best way, and are indeed overflowingly blessed in their joy. The Wise Man praised this joy; as if he had said, 'I have tried very many kinds of joys and delights, both of the flesh and the world; but they are all vanity, and their end is mourning and woe. Hence, before everything else I praise true joy, that is, the testimony of a good conscience; and I can see nothing better for any one in this world than to eat the Bread which came down from Heaven and drink the Blood of the Lord, that is, the wine that gladdens the heart of man.'

b. Secondly, their great happiness is proved by their being made true partakers of the Holy Ghost. Jesus is a rock and the giver of sweetness, and these happy ones drink in the sweetness of the Holy Ghost from His Body. The Church sings from words of Scripture, 'How sweet, O Lord, is Thy Holy Spirit in us;' as if from His Body His Spirit flowed to us. St. Augustin says, 'When a man feeds on the Body and Blood of Christ he lives, not only receiving the Sacrament, which the wicked also do, but reaching even to a participation of the Spirit, so that he abides in our Lord's Body as a member, and is fed by His Spirit.'

c. Thirdly, their great happiness is proved by the assured indwelling of Christ. St. Hilary says, 'When we have fed on the Flesh of our Lord and drunk His Blood, we dwell in Him and He dwells in us. For He is in us by flesh when we receive His Flesh, and we are in Him when He, with that which we are, is in God.'

(3) The third thing to be considered about this way of eating is the manner in which worthy eaters are said to eat and be eaten. This mystery is thus

explained. When the Body of our Lord is worthily eaten by the faithful, that Body is not, like other food, changed into the eater, but, on the contrary, he who rightly eats it is changed spiritually into it. For our Lord makes him who eats Him a member of His Body ; incorporates him with Himself by love, and thus unites him in the closest way with Himself, making him like an image of His own goodness. Now, that our Lord is not changed into us when we eat His Body, but that we are changed into Him, is proved by a threefold likeness :

a. The first likeness is taken from the power of our love. For such is the strength of love, that the heart of the lover is changed into the heart of the loved one, that is, is made like the loved one in happiness and sorrow. Hugo says, 'The might of love is so great that you cannot help being such as that is which you love, and to which you are joined by affection. You are in a sense changed into its likeness by a communion of love. Thus the Bride of Jesus longs to be a seal on the Heart of the Divine Bridegroom. Like wax, warm, pure, soft, she will receive an impression of that Heart. On the heart that is thus warm with the love of God, pure in its own cleanness, soft with the love of its neighbour, the Body of Jesus is laid as a seal ; not that it should be changed into us, for it is unchangeable ; but that we may be transfigured into the image of its goodness.

b. The second likeness is taken from the power of that which is greater than something else. For if you let fall a drop of water into a large vessel of wine, the water is altogether changed into wine because of the greatness of the wine ; but the virtue of the Body of

our Lord is of unspeakable greatness, and we, in comparison with it, are less than can be said. The greatness therefore of the might and sweetness of Jesus being poured into our hearts, which are very little and poor, absorbs them, and, making them fail from themselves, changes them into itself. We are then no longer like worldly men, nor even like ourselves; but we are like Jesus in will and word and holy lives.

c. The third likeness is taken from the strength of a branch of a tree. If a shoot of a good tree be grafted on the stem of a wild tree, the natural goodness of the shoot has such power that it changes the natural bitterness of the wild tree into its own sweetness and goodness, so that the wild stem brings forth good fruit like the fruit of the tree from which the shoot was taken. Thus the Body of Christ grafted into us takes away our failings, and draws us into its own goodness. Then as He puts forth leafy branches, flowers, and fruits of justice, it gives us strength by Him to do the same. Thus the Holy Ghost tells us of the marrow of the high cedar, and of its topmost bough, and how it was planted on a lofty mountain, and blossomed and brought forth fruit. In this, the high cedar is God the Father; the higher branches are the ancient Saints; the top of the banches is the Blessed Virgin; the marrow of the cedar is the Eternal Wisdom of God; and the tender twig taken from the top of the branches is the flesh taken from the Mother of God. The Holy Ghost therefore took the marrow from the cedar, and the twig from the topmost boughs, because He wrought the Incarnation of the Word. Further, He plants this most noble shoot on a

high mountain, when He gives the Sacrament of the Body of Jesus to the faithful whom He has drawn from the desires of earth to the desires of Heaven. Here, then, is a great abundance of fruit. The faithful heart leaves the bitterness of its own faults and sins by the might of the Body of its Lord, and then, like Him, brings forth the leafy branches and flowers and fruits of the Spirit. Hence it was said to St. Augustin, 'I am the food of the mighty.' Thus Jesus draws us to Himself. He grafts us into His own Body that the root of bitterness may be in us no more. He draws us to God by the greatness of our love for Himself and by the greatness of His love for us. Then the might and sweetness of His goodness win the victory over sin by working in us. This is the true life, when, as St. Paul says, Christ lives in us, and we live by Him who died for us on the Cross.

The Voice of the Holy Ghost

(1) **About the bad; a. Unbelievers;** The Jews therefore strove among themselves, saying, How can this Man give us His Flesh to eat? *St. John* vi. 53.

He that believeth in the Son hath life everlasting; but he that believeth not the Son shall not see life, but the wrath of God abideth on him. *St. John* iii. 36.

b. The careless; The kingdom of Heaven is likened to a king who made a marriage for his son; and he sent his servants to call them that were invited to the marriage; and they would not come. Again he sent other servants, saying, Tell them that were invited, Behold, I have prepared my dinner: my beeves and fatlings are killed, and all things are ready;

come ye to the marriage. But they neglected, and went their way, one to his farm, and another to his merchandise. *St. Matt.* xxii. 2-5.

For this cause I bow my knees to the Father of our Lord Jesus Christ, of whom all fatherhood in Heaven and earth is named, that He would grant you by the riches of His glory to be strengthened by His Spirit with might unto the inward man; that Christ may dwell in your hearts by faith; that you, being rooted and founded in charity, may be able to comprehend with all the Saints what is the breadth and length and depth and height; to know also the love of Christ, which passeth all knowledge, that you may be filled unto all the fulness of God. *Eph.* iii. 14-19.

If any man is clean and was not on a journey, and did not make the Phase, that soul shall be cut off from among his people, because he offered not sacrifice to the Lord in due season; he shall bear his sin. *Numb.* ix. 13.

c. The despisers; The posts went with letters by commandment of the king (Ezechias) and his princes to all Israel and Juda, proclaiming according to the king's orders, Ye children of Israel, turn again to the Lord, the God of Abaham and of Isaac and of Israel; . . . yield yourselves to the Lord, and come to His sanctuary which He hath sanctified for ever; serve the Lord, the God of your fathers, and the wrath of His indignation shall be turned away from you. . . . So the posts went speedily from city to city, . . . while they laughed at them and mocked them. . . . Nevertheless, some men yielding to the counsel came to Jerusalem. *2 Paralip.* xxx. 6, 8, 10, 11.

This is the judgment because the light is come into the world; and men loved darkness rather than light, for their works were evil. *St. John* iii. 19.

I say to you, that none of those men that were invited shall taste of my supper. *St. Luke* xiv. 24.

(2) **Great happiness of good communicants;** *a. The good choice;* I commended mirth, because there was no good for man under the sun but to eat and drink and be merry. *Eccles.* viii. 15.

b. Partakers of the Holy Ghost; He filled them with honey out of the rock. *Ps.* lxxx. 17.

O, how good and sweet is Thy Spirit, O Lord, in all things. *Wisd.* xii. 1.

c. Indwelling of Christ; He that eateth My Flesh and drinketh My Blood abideth in Me and I in him. *St. John* vi. 57.

Jesus answered and said to him, If any man love Me he will keep My word, and My Father will love him; and We will come to him, and make Our abode with him. *St. John* xiv. 23.

(3) **Worthy receivers are themselves eaten;** We being many are one bread, one body. *1 Cor.* x. 17.

Now you are the Body of Christ and members of member. *1 Cor.* xii. 27.

a. Our love; Set me as a seal on Thy Heart, and as a seal on Thy arm; for love is strong as death. *Cantic.* viii. 6.

b. Power of a greater thing; Great is our Lord, and great is His power; and of His wisdom there is no number. *Ps.* cxlvi. 5.

Behold Thou hast made my days as a handbreath, and my substance is as nothing before Thee: truly every man living is altogether vanity. *Ps.* xxxviii. 6.

Behold the nations are as a drop of a bucket, and are counted as the smallest grain in a balance: behold the islands are as a little dust; and Libanus shall not be enough to burn, nor the beasts thereof enough for a burnt-offering. All nations are before Him as if they had no being at all, and are counted to Him as nothing and vanity. *Is.* xl. 15-17.

My soul hath fainted after Thy salvation; and in Thy word I have hoped very much. *Psa.* cxviii. 81.

c. The branch of a tree; Thus saith the Lord God, A large eagle with great wings, long-limbed, full of feathers and variety, came to Libanus, and took away the marrow of the cedar. He cropt off the top of the twigs thereof, and carried it away to the land of Chanaan; and set it in a city of merchants. . . . Thus saith the Lord God, I Myself will take of the marrow of the high cedar, and will set it. I will crop off a tender twig from the top of the branches thereof, and I will plant it on a mountain high and eminent. On the high mountains of Israel will I plant it; and it shall shoot forth into branches, and shall bear fruit, and shall become a great cedar; and all birds shall dwell under it, and every fowl shall make its nest under the shadow of its branches. *Ezech.* xvii. 3, 4, 22, 23.

Draw me; we will run after Thee to the fragrance of Thy ointments. The King hath brought me to His storerooms; we will be glad and rejoice in Thee. *Cantic.* i. 3.

I through the law am dead to the law, that I may live to God. With Christ I am nailed to the Cross; and I live, now not I, but Christ liveth in me; and the life that I now live in the flesh I live in the faith

of the Son of God, who loved me and gave Himself for me. *Gal. ii. 19, 20.*

Prayer.

My Jesus, Thou art in the clefts of the rock, where the peace and rest of Thy kingdom of love are never stirred by the wind or any storm. In Thy tenderness of pity Thou lookest on me, Thy little one, dwelling on the sand by the shore of the sea. Thou art wise, and Thy house cannot be shaken : but I am foolish, and my house is ever falling with a great fall. Round me, like a storm beating against a wall, are the blasts of the terrible ones. O my Jesus, my loved One, I come to Thee and find Thee in Thy Tabernacle. Thou givest me rest. Let me come to Thee as I ought to come, and let me be as dear to Thee as I can be, and as Thou, my God, willest me to be. Save me from all carelessness and from all forgetfulness of Thee. Save me from the guilt of ever counting Thy gifts a little thing. Save me always from the faintest shadow of unbelief. Let me find Thee more in Thy Holy Sacraments ; and in them let me know more and more of Thy love. Let this Bread of Life be to me a fore-taste of the Vision of Thyself ; and let me see and know how this wine of God which I now drink in Communion is truly the new wine which I shall drink for ever with Thee in Thy Father's kingdom.

Dear Jesus, coming to me now in Thy white raiment, give me more love for Thy Holy Spirit, and make Him far dearer to me and far more precious to me every day. Let me ever drink in His sweetness from Thy Body, for Thou art the living rock. In the might of a great sweetness let Him be ever in my soul. Thou

lovest Him with a love infinite and uncreated. Thou lovest Him in a created way with all the strength of Thy Soul, hypostatically united to Thy Godhead, and sanctified by Him.

Thou Thyself, my Saviour, dost dwell in me. When I feed on Thy adorable Body and most Precious Blood Thou abidest in me and I abide in Thee. O my Jesus, keep me holy for Thyself: and let me be transfigured into a likeness of Thee. Make me, by grace, flesh of Thy flesh and bone of Thy bone; for Thou art the Spouse and Bridegroom of my soul. Make me faithful, that Thou mayest be mine for ever, and that I may be Thine for ever in the marriage-banquet of the kingdom of God, the most Holy Trinity.

My Jesus, set me as a seal on Thy arm, and make me strong for God; and set me as a seal on Thy Heart, and make me loving for God. Let Thy love go through my soul; for Thy Holy Spirit is the river that makes glad the city of the King.

Thou art the true Vine, my Jesus; let me ever be a living branch in Thee. Thy Father is the husbandman: give me more love for that Father whom Thou lovest with a love uncreated and infinite: whom Thou lovest also in a created way with all the strength of Thy Soul. I pray that Thou mayest ever gather in my garden flowers and fruits according to Thy will. Let my branches be ever fruitful branches in Thee.

Now Thou art coming to me from Thy Altar in the light of Thy eternal Sacrifice, as the food which stays the hunger of the soul. As Thou art the light of our spirits, so Thou art the food of our spirits. Come to me, Jesus, King and Priest; come to me, Jesus, my Brother and my God. Touch me with Thy hand, and

let me lay hold of the hem of Thy healing raiment. Lighten my heart with coals of fire from Thy Altar. Then draw me, and I will follow Thee. By Thy help, in my weakness, I will follow Thee whithersoever Thou goest, O Thou sweet One, O Thou dear One, O Thou Lover of souls ! Draw me by Thy sorrow and by Thy gladness of Heart, by Thy Passion and Cross, by the bitterness of Thy dereliction, by the sprinkling of Thy Blood, by Thy justice and Thy mercy, by Thy tenderness and Thy avenging wrath, by Thy truth and Thy pity and Thy love. Thou didst die for me, my risen Jesus ; let me live in Thy life. Live in me, that I may live in Thee, and that by Thee I may give my body and soul to God. Let my life be ever hidden in God with Thee. My Jesus, with all my heart I ask Thee for Thyself.

My Jesus, whom can I desire but Thee ? Thou art God, and hast life in Thyself. My Jesus, whom can I go to but to Thee ? Thou art man, and hast the words of eternal life for me. Thou art the Way, and no man cometh to the Father but by Thee. Thou, Jesus, with Thy Father and Thy Spirit, art the God of my heart : Thou, Jesus, in the Blessed Sacrament, art the God who is my inheritance for ever. My Jesus, with all my heart I ask Thee for Thyself.

My Jesus, I love Thee for Thy own sake, and I seek Thee for Thy own great glory. Thou art now coming to me from Thy Altar. My Jesus, with all my heart I ask Thee for Thyself.

PART VI.

THE SIXTH THING TO BE CHIEFLY NOTED ABOUT THE BLESSED SACRAMENT IS THE EFFECT OF ITS GOODNESS OR SPIRITUAL VIRTUE.

XXI.

About the twelve effects or fruits of the Body of Jesus which have power against our twelve evils: and now about the first four.

BECAUSE our first parents, sin-stricken by eating the God-forbidden fruit, poured many miseries on their race, it became necessary that these miseries should be healed by the balm of the Saviour of men. It is Jesus who is the physician of souls.

Now you must know that our miseries, taken in general, are three: i., the chain of guilt; ii., the want of grace; iii., the wounds of death.

N. In each of these three general miseries are found four special evils, that is, twelve special weaknesses in all, for the healing of which are ordained the twelve effects or fruits of the Body of our Lord.

i. Our first four evils or weaknesses are, so to say, chains of guilt by which souls are tightly bound: 1, the temptation of the devil; 2, the resistance of sensuality; 3, the stain on the heart; 4, the anger of our Maker. Against these the fruit of the Mother of God, that is, the Body of our Saviour, has prevailing might.

1. The devil goes about as our enemy; he watches the walls that are guarded, and looks carefully everywhere to see if he can find any part of the wall weaker

than the rest, that there he may make his way to the inside. He sets before our eyes pictures of unlawful things, and pleasures easy to gain, that by this he may destroy chastity. He tempts us in our ears by melodious sounds, that we may give up the hardness of Christian penance. He provokes the tongue by reproaches; and by irritating injuries leads the hands to murder. He promises the honours of earth, that he may keep from us the rewards of Heaven.

2. St. Augustin, speaking of St. Paul's words about the 'other law' in his members, says, 'I see another law in my members, that is, the fuel of sin. It is in the eye for desire, in the tongue for evil-speaking, in the hand for evil-doing, and so on in the other members. This fights against the law of the mind, that is, the law of God.'

3. We are warned again and again by the Holy Ghost that no one can say that his heart is pure and free from sin, and that in our sin we are stained before God. No earthly remedies can make us clean.

4. St. Augustin says, 'The justice of God does not suffer the ugliness of guilt to last without the beauty of vengeance.'

(i.) Against these four evils are given to us the first four fruits of the Body of our Lord, by which we are freed from the chain of guilt: 1, it drives away the devil; 2, it cools sensuality, or the fuel of sin; 3, it cleanses the stain of the heart; 4, it appeases the anger of God.

1. Tobias, by order of St. Raphael, took a large fish from the river. That river, in which are fishes, signifies the world; all the fishes there are the different races of men; the great fish is the Jewish nation;

the heart of the fish, as its noblest member, and as the member from which life proceeds, signifies the Mother of God ; and the little piece of the heart signifies that Body of Jesus which He assumed from the flesh of Mary. This Body must be put on hot coals, that is, given to the faithful, kindled and aflame with the fire of love. The smoke, then, that is, its spiritual virtue, drives away the devils.

2. David speaks of Selmon, the mount of God, a fat mountain. The mountain of God is Christ, and Selmon is interpreted shadow. He, therefore, is the shadow that refreshes us : for from His Body spreads the shadow of grace, which is to us a refuge against the incentives of vice and of all fleshly desire. Thus our Lady was overshadowed by the power of the Most High. There can only be a shadow where there are a body and light. The light is the Word of God, and the Body is the flesh of Christ. There came light to the Body, that is, the Word to flesh : for the Word was made flesh. When, therefore, the faithful soul receives the Body of Jesus, it feels the refreshment of the spirit, as it were the shadow of grace which flows from that Body. Jesus is like dew, and the faithful soul blossoms like a lily.

3. One of the Seraphim touched the lips of Isaias with a live coal brought from the Altar. That live coal signifies the Body of Jesus, and when He touches the lips of the heart venial sin is taken away. St. Gregory says, 'Our Lord gave us the Sacrament of salvation, that as we sin daily, and He can now no more die for sin, by this we may obtain forgiveness.'

4. In the old law the bread baked in the frying-pan and offered and anointed with oil was a type of

Christ, wholly anointed with the Spirit of God, suffering for us, and dying for us on the Cross. The memorial of this sacrifice is the Host, which is offered in remembrance of the Passion of our Lord. This must be burned on the Altar, that is to say, it must be kindled, because it should be received by the faithful soul with all fervour of desire and all fire of love. This is an odour of sweetness to God. It is so pleasing to Him that for the sake of it He turns away His anger, and reconciles us to Himself and leads us to His everlasting peace.

The Voice of the Holy Ghost

About the healing of Jesus; For the affliction of the daughter of My people I am afflicted and made sorrowful: astonishment hath taken hold of Me. Is there no balm in Galaad? Or is there no physician there? Why, then, is not the wound of the daughter of My people healed? *Jerem.* viii. 21, 22.

i. **The chains of guilt;** They were all bound together with one chain of darkness. *Wisd.* xvii. 17.

[I am bowed down with a heavy chain of iron. *Prayer of Manass.*]

His own iniquities catch the wicked; and he is fast bound with the ropes of his own sins. *Prov.* v. 22.

The cords of the wicked have bound me. *Ps.* cxviii. 61.

Pride hath held them fast. *Ps.* lxxii. 6.

ii. **The want of grace;** Thy eyes did see my imperfect being, and in Thy book all shall be written. *Ps.* cxxxviii. 16.

My soul is as earth without water before Thee. Hear me speedily, O Lord; my spirit hath fainted away. *Ps.* cxlii. 6, 7.

iii. **The wounds of death**; The pangs of death have surrounded me; the floods of Belial have made me afraid. The cords of hell compassed me; the snares of death prevented me. *2 Kings* xxii. 5, 6.

Remove Thy scourges from me; the strength of Thy hand hath made me faint in rebukes. *Ps.* xxxviii. 11.

He hath torn me with wound upon wound: He hath rushed in upon me like a giant. *Job* xvi. 15.

N. **The twelve fruits of our Lord's Body**; He showed me a river of water of life, clear as crystal, flowing from the throne of God and of the Lamb. In the midst of the street thereof, and on both sides of the river, was the tree of life, bearing twelve fruits, yielding its fruits every month; and the leaves of the tree were for the healing of the nations. *Apoc.* xxii. 1, 2.

Bless the Lord, O my soul, and never forget all that He hath done for thee. He forgiveth all thy iniquities and healeth all thy diseases. He redeemeth thy life from destruction, and crowneth thee with mercy and pity. *Ps.* cii. 2-4.

i. **The chains**; 1. *The temptations of the devil*; Put you on the whole armour of God, that you may be able to stand against the deceits of the devil. For our wrestling is not against flesh and blood, but against principalities and powers, against the rulers of the world of this darkness, against spirits of wickedness in the high places. Therefore take to yourselves the armour of God, that you may be able to resist in the evil day and to stand in all things perfect. *Eph.* vi. 11-13.

Many are the snares of the deceitful. *Ecclus.* xi. 31.

Be sober and watch, because your adversary the

devil, as a roaring lion, goeth about, seeking whom he may devour ; whom resist ye, strong in faith. *1 Pet.* v. 8, 9.

The enemy hath persecuted my soul ; he hath brought down my life to the earth. He hath made me dwell in darkness, as those that have been dead of old ; my spirit is in anguish within me, and my heart within me is troubled. *Ps.* cxlii. 3, 4.

2. *Sensuality, or the fuel of sin ;* Walk in the spirit, and you shall not fulfil the lusts of the flesh. For the flesh lusteth against the spirit and the spirit against the flesh ; for these are contrary to one another, so that you do not the things that you would. *Gal.* v. 16, 17.

I find, then, a law, that when I have a will to do good evil is present with me. For I delight in the law of God according to the inward man. But I see another law in my members, fighting against the law of my mind, and bringing me into captivity to the law of sin that is in my members. Wretched man that I am, who shall deliver me from the body of this death ? The grace of God by Jesus Christ our Lord. *Rom.* vii. 21-25.

3. *The stain on the heart ;* Though thou wash thyself with nitre, and heap up to thyself the herb borith, thou art stained in thy iniquity before Me, saith the Lord God. How canst thou say, I am not polluted ? *Jerem.* ii. 22, 23.

Who can say, My heart is clean, I am pure from sin ? *Prov.* xx. 9.

There is no just man upon earth that doeth good and sinneth not. *Eccles.* vii. 21.

4. *The anger of God ;* Remember and forget not how thou didst provoke the Lord thy God to wrath in

the wilderness. . . . In Horeb also thou didst provoke Him ; and He was angry and would have destroyed thee. . . . Again the Lord said to me, I see that this people is stiffnecked ; let Me alone, that I may destroy them. *Deut.* ix. 7, 8, 13, 14.

I am angry with a great anger. *Zach.* i. 15.

(i.) **The fruits of our Lord's Body :** As to chains of guilt ; 1. *It drives away the devil ;* The Angel answering said to him, If thou put a little piece of its heart on coals the smoke thereof driveth away all kinds of devils, either from man or from woman, that they come to them no more. *Tob.* vi. 8.

Let God arise and let His enemies be scattered, and let them that hate Him flee before His face. As smoke vanisheth so let them vanish away, and as wax melteth before the fire so let the wicked perish at the presence of God. *Psa.* lxxvii. 2, 3.

2. *It cools desire ;* When He that is in Heaven appointeth kings over her, they shall be whited with snow in Selmon. The mountain of God is a fat mountain. *Psa.* lxxvii. 15, 16.

The Angel answering said to her, The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. *St. Luke* i. 35.

I will be as the dew ; Israel shall bud as the lily. *Osee* xiv. 6.

3. *It cleanses the stain on the heart ;* One of the Seraphim flew to me, and in his hand was a live coal which he had taken with the tongs off the Altar ; and he touched my mouth and said, Behold this hath touched thy lips ; and thy iniquities shall be taken away, and thy sin shall be cleansed. *Is.* vi. 6, 7.

4. *It appeases the anger of God :* A hidden gift

quencheth anger, and a reward in the bosom the greatest wrath. *Prov.* xxi. 14.

If thy sacrifice be from the gridiron, in like manner the flour shall be mixed with oil; and when thou offerest it to the Lord thou shalt give it into the hands of the priest; and when he hath offered it he shall take a memorial out of the sacrifice, and burn it on his Altar for a sweet savour to the Lord. *Lev.* ii. 7-9.

I will accept of you for an odour of sweetness when I shall have brought you out from the people, and shall have gathered you out of the lands into which you were scattered, and I will be sanctified in you. *Ezech.* xx. 41.

An odour of sweetness, an acceptable sacrifice, pleasing God. *Philip.* iv. 18.

Walk in love, as Christ also hath loved us and hath delivered Himself for us, an oblation and a sacrifice to God for an odour of sweetness. *Eph.* v. 2.

Prayer.

O Holy Ghost, my Helper and my Comforter, Thou knowest all the suffering through which I may have to go, and Thou knowest the chains by which I am bound. Thou knowest, Giver of holiness, how my soul cleaves to the dust. Thou knowest my need of grace, and how little I seek for it, and how I waste the graces which Thou in Thy goodness givest me. Thou knowest how I am stricken with the wounds of death, in pain and sorrow and wasting of life. These things lead me onward to my grave. Help me, Spirit of life, and comfort me and hold me up with Thy almighty hand.

In all temptations of the devil I come to Thee. In all temptations of my own heart I come to Thee. If I live according to the flesh, I die : but, if by Thee I kill the flesh, I live. If I am led by Thee as Thou longest to lead me, I am a child of God. Thou art the Spirit of adoption, and by Thee I say, 'Our Father,' and by Thee I say, 'Jesus, my Lord.' Thou, O Holy Ghost, most precious and most dearly loved dost bear witness with my spirit.

Wash me from all stain of sin, and save me from the anger of God : from Thy anger, Thou God of love and mercy ; from the anger of Jesus, God and man ; from the anger of the Eternal Father whom I love.

I pray that the most Holy Body of Jesus which I am going to receive may be in me as that balm of Galaad against which no diseases of the spirit can prevail. Let it be to me that light of salvation against which no thickness of darkness has power.

Jesus, coming to me from Thy Altar, fill my soul with love, and bring me at last safely to the whiteness of the streets in Thy Heavenly City, where Thy elect dwell with Thee for ever.

XXII.

About the second four fruits of the Body of Jesus.

ii. Our second chief misery, noted in the last Meditation, is want of grace. From this come our second four evils or weaknesses ; and these are a grievous loss to many souls. They are : 1, want of self-knowledge ; 2, want of brotherly love ; 3, want of the spiritual taste ; 4, want of perseverance in good. The fruit of the womb of Mary, that is, the Body of Jesus, prevails against these defects.

1. From the ancient days the heart of man has been wrapped up in ignorance of self. Who can understand the evil ways in which he has made others sin, or in which he has consented to the sins of others?

2. We love our brethren but little, and charity grows cold. This is proved by outward things. We do not help our neighbour when we can nor as much as we can. Diverse weights and measures are hateful to God, as the Scripture says. Now he has these unjust weights and these unjust measures in his house who measures and weighs in one way for himself and in another way for his neighbour, and who sees always in his own actions the things that are to be praised, but in the actions of his neighbour the things that are to be blamed. He who in things of the world strives always to give more to himself and less to his neighbour is displeasing to God. The same must be said about the man who by word or deed grieves his neighbour or hurts him or causes him loss.

3. Jeremias speaks of the sour grapes which the children eat; and of this St. Gregory says, 'What are these sour grapes but sin? A grape that is sour is fruit before the time; and he who strives to satisfy himself with the delights of this life is trying to eat fruit before it is ripe. His teeth are set on edge, because a man who feeds on the joys of this life and of the world has his inward senses so bound that he cannot taste the sweetness of spiritual things. The Israelites were so satisfied in Egypt with flesh and leeks and garlic, that they longed for them in the desert, and through that desire turned away even with loathing from the deliciousness of the manna,

the bread from Heaven.' St. Paul tells us that the sensual man cannot perceive the things of the Spirit; and of this St. Augustin says, 'The sensual man is the fleshly man, who is borne headlong by the wild lasciviousness of his soul.'

4. There is no wonder if a man make good resolutions, and begin works that are good; but it is indeed wonderful if he go on with them, and persevere in his good intentions and his good works.

(ii.) Against these four evils we have the second four fruits of the Body of Jesus, for by them we are perfected in the life of grace: 1, He enlightens the understanding so that it may know itself; 2, He sets the will or the affections aflame with the love of God; 3, He delights the memory with spiritual sweetness; 4, He strengthens the whole man in what is good.

1. Honey is praised as food in Scripture, because it signifies the uncreated Wisdom of God given to us as very sweet food, and bringing with it enlightenment. When God enlightens us it is that He helps us to know ourselves better.

2. The live coal burning with fire brought to Isaias from the Altar signifies the Body of Jesus given in Communion. That Body is on fire with love, and it kindles a great love in the hearts of the faithful.

3. The memory of Josias is said to be like a fragrance made by the art of the perfumer, and to be sweet as honey in every mouth. Now Josias, the strength of God, signifies Christ. The memorial of Christ is the Sacrament of His Body, which He commanded to be offered in remembrance of Himself; and it is a fragrant work of the Holy Ghost, who made it of most

precious things, that is, of the virginal flesh of Mary and of the Wisdom of God. This is a sweetness like honey in the mouth of the heart if you lovingly meditate on all that He has done for the salvation of the world. The more that you think of Him, the more you will love Him.

N. The Bride speaks of the shadow of the Spouse, and longs for it. Thus the faithful soul longs for Jesus, is inflamed with great love for Him, and is athirst for Him in the Spirit. Then she feels the shadow of her desire in the hope of finding fruit. Next she sits still, waits, and prays that He may pour Himself out altogether as the fruit which she seeks, for life and for refreshment. Lastly, when He is poured forth, she tastes His sweetness in rapture of soul.

But you may say, 'I prepare myself for Communion as often as I can; I receive the Body of my Lord; and yet I feel nothing of this consolation and spiritual sweetness of which you speak.' To that I answer, This food or fruit is the medicine of man. Now a skilful physician gives to some persons medicine that is pleasant to the palate of the body, and to others that which is not sweet in this way, but pleasant to the palate of the mind. This may not be sweet to the throat, but it is sweet to the reason, because the reasonable patient knows that it is for his good. So our Lord gives His Body to the faithful. It is always sweet in itself; but to some He gives that sweetness in one way, and to some in another, just as He in His wisdom sees to be best for each soul. Hence there are two ways in which this sweetness of Jesus is felt:

α. Some taste this sweetness in their affections,

having great joy in their hearts. By very fervent devotion they find consolation and peace in God. St. Ambrose says, 'O Bread most shiningly white, having in Thyself every delight and the sweetness of every taste, Thou who dost always refresh us, let my heart feed on Thee and taste Thy gladness.'

b. Others taste the same sweetness by an understanding turned to God. In this they have all the refreshment and all the help that they desire. They believe, and thus they know that by this holy Food they have true life, that is, the everlasting life which God gives. When the Bride says that the fruit of the Divine Spouse is sweet to her taste, she means that it is sweet to the loving and faithful mind, which believes in God, and thus knows the exceedingly great profitableness of this holy Food. This fruit is sweet to the taste of the heart when it finds in it the principle of life, and perceives it even in a bodily way.

If, then, you should not feel inward delight after the first way, by love and devotion and sensible sweetness, you can feel it in the second way, by understanding all the good the Body of Jesus does to your soul.

This sweetness, as you have seen in the Nineteenth Meditation, has power against three evils of the world: *a*, false sweetness in using pleasant things; *b*, bitterness in bearing trials; *c*, sadness about doing good.

4. The Body of Jesus strengthens the faithful in the work of God. It lifts them up, and heartens them so that they do not fear. If we go on bravely, yet humbly, we shall reach our journey's end in safety.

N. These four fruits are set forth in the miracle by which Eliseus raised the son of the Sunamitess to life. By the boy is signified the faithful soul; by Eliseus,

our Lord, who joins Himself to the soul like a seal on wax. He puts His eyes upon our eyes, because He enlightens our understanding; He warms our flesh, because He enkindles our hearts with love; He puts His mouth on our mouth, because He delights the taste of our memory with sweetness of the Spirit; He puts His hands upon our hands, because He helps us to persevere in good works to the end. Thus He perfects the whole man, and brings him safely to everlasting life.

The Voice of the Holy Ghost

ii. **About defects of grace**; 1. *Want of self-knowledge*; Darkness was upon the face of the deep. *Gen. i. 2.*

The heart is perverse above all things, and unsearchable: who can know it? I am the Lord who searches the heart. *Jer. xvii. 9.*

Who can understand sins? From my secret sins cleanse me, O Lord. *Ps. xviii. 13.*

Why seest thou the mote that is in thy brother's eye, and seest not the beam that is in thine own eye? Or how sayest thou to thy brother, Let me cast the mote out of thy eye, and behold a beam is in thine own eye? *St. Matt. vii. 3, 4.*

2. *Our want of brotherly love*; Because iniquity hath abounded, the love of many shall grow cold. *St. Matt. xxiv. 12.*

The cold north wind bloweth, and the water is congealed into crystal: upon every gathering together of waters it shall rest, and shall clothe the waters as a breastplate. *Ecclus. xliii. 22.*

He that hath the substance of this world and shall see his brother in need, and shall shut up his compassion from him, how doth the love of God abide in

him? My little children, let us not love in word nor in tongue, but in deed and in truth. 1 *John* iii. 17, 18.

Let every man take heed of his neighbour, and let him not trust in any brother of his; for every brother will utterly supplant, and every friend will walk deceitfully. And a man shall mock his brother, and they will not speak the truth; for they have taught their tongues to speak lies; they have laboured to commit iniquity. Thy habitation is in the midst of deceit: through deceit they have refused to know Me, saith the Lord. *Jer.* ix. 4-6.

Diverse weights and diverse measures are both abominable before God. *Prov.* xx. 10.

3. *Our want of spiritual taste;* In those days they shall say no more the fathers have eaten a sour grape, and the teeth of the children are set on edge. But every one shall die for his own iniquity: every man that shall eat of the sour grape, his teeth shall be set on edge. *Jer.* xxxi. 29, 30.

A mixed multitude of people, that came up with them, burned with desire, sitting and weeping, the children of Israel being also joined with them, and said, Who shall give us flesh to eat? We remember the fish we ate in Egypt free cost: the cucumbers come into our minds, and the melons and the leeks and the onions and the garlic. Our soul is dry; and our eyes behold nothing else but manna. *Numb.* xi. 4-6.

The sensual man perceiveth not the things that are of the Spirit of God; for it is foolishness to him, and he cannot understand because it is spiritually examined. 1 *Cor.* ii. 14.

4. *Our want of perseverance;* The Lord rained upon Sodom and Gomorrha brimstone and fire from

the Lord out of Heaven ; and He destroyed these cities and all the country about ; all the inhabitants of the cities, and all things that spring from the earth ; and his (Lot's) wife looking behind her was turned into a statue of salt. *Gen. xix. 24-26.*

Are ye so foolish that, whereas you began in the Spirit, you would now be made perfect by the flesh? *Gal. iii. 3.*

They leave the right way and walk by dark ways ; and are glad when they have done evil, and rejoice in most wicked things. Their ways are perverse, and their steps infamous. *Prov. ii. 13-15.*

They upon the rock are they who when they hear receive the word with joy ; and these have no roots : they believe for a while, and in time of temptation fall away. *St. Luke viii. 13.*

Jesus said to him, No man putting his hand to the plough and looking back is fit for the kingdom of God. *St. Luke ix. 62.*

Let us get up early to the vineyards ; let us see if the vineyard flourish, if the flowers be ready to bring forth fruits, if the pomegranates flourish. *Cantic. vii. 12.*

(ii.) **The second four fruits of our Lord's Body:** As to defects of grace ; 1. *It gives self-knowledge to the understanding ;* Eat honey, my son, because it is good, and the honeycomb is most sweet to the taste. So also is the doctrine of wisdom to thy soul. *Prov. xxiv. 13, 14.*

You have seen yourselves that my eyes are enlightened because I tasted a little of this honey. *1 Kings xiv. 29.*

He shall eat butter and honey, that He may know to refuse the evil and to choose the good. *Is. vii. 15.*

Come ye to Him and be enlightened. *Ps.* xxxiii. 6.

The Lord is my light and my salvation. *Ps.* xxvi. 1.

2. *It kindles the will with love of God*; One of the Seraphim flew to me, and in his hand was a live coal; . . . and he touched my mouth. *Is.* vi. 6.

3. *It delights with spiritual sweetness*; O, taste and see that the Lord is sweet; blessed is the man that hopeth in Him. *Ps.* xxxiii. 9.

The memory of Josias is like the composition of a sweet smell made by the art of the perfumer. His remembrance shall be sweet as honey in every mouth. *Ecclus.* xlix. 1, 2.

N. The shadow of the Spouse; I sat down under His shadow whom I desired. *Cantic.* ii. 3.

a. *Taste of the affections*; Hearken diligently to Me and eat that which is good, and your soul shall be delighted in fatness. *Is.* lv. 2.

b. *Taste of the understanding*; His fruit was sweet to my taste. *Cantic.* ii. 3.

4. *It strengthens the whole man in good*; Thou waterest the hills from Thy chambers; the earth shall be filled with the fruits of Thy works, . . . that Thou mayest bring bread out of the earth . . . and that bread may strengthen man's heart. *Ps.* ciii. 13-15.

N. *The second four fruits together*; Eliseus went into the house, and behold the child lay dead on his bed. And going in he shut the door upon him and upon the child, and prayed to the Lord. And he went up and lay upon the child; and he put his mouth on his mouth, and his eyes on his eyes, and his hands on his hands, and he bowed himself upon him, and the child's flesh grew warm. 4 *Kings* iv. 32-34.

Thanksgiving.

Jesus, Lover of my soul, Thou hast told me that without Thee I can do nothing. Thou hast also told me by Thy great Apostle that I can do all things if only Thou strengthen me. Strengthen me, dear Lord, by Thy Holy Spirit, that I may love Thee more and keep Thy commandments better; that I may live in Thee and for Thee; and that with Thee my life may always be hidden in God. Thou art the Fountain of grace in Thy Godhead and in Thy manhood. With the love of God Thou lovest all souls that Thou hast made. With the love of man Thou lovest all souls for whom Thou didst die. Thou art God, uncreated, everlasting, dwelling in the inaccessible light; who was and is, and is to come, the Almighty. Thou art Alpha and Omega, the beginning and the end, the first and the last. Thou art the man who lived and sorrowed and loved and suffered and died to bring me back to Thy Father. Thou art the Son of Mary, the Son of David, the Son of Abraham, the Son of Adam. Thou wast a man of sorrows, and Thy Soul was exceedingly sorrowful, even unto death. Thou wast dead, and didst lie in Thy garden-grave. Thou didst rise in the brightness of Thy might when Thy feet were on the high places of God. Thou art He who was dead and is alive for evermore. O Jesus, Thou holdest in Thy hands the keys of hell and death, and the keys of Heaven and life. Thou shuttest, and no man can open; Thou openest, and no man can shut. Thou art the Morning Star in Heaven, and the Morning Star in the most Holy Sacrament of the Altar. Thou hast come to me in the splendour of Thy love; in the

might of Thy justice and the beauty of Thy truth ; in the sweetness of Thy mercy ; in the light of Thy sceptre and the glory of Thy indestructible kingdom. Body and Soul and Godhead, Thou hast given Thyself, my Jesus, to me. For this I love Thee and bless Thee, and praise Thee and glorify Thee, with all my heart and all my strength. Make me faithful in all things : faithful to Thy Holy Spirit ; faithful to Thee. Give me knowledge of myself, that I may know my need of Thee. Give me love of my neighbour and my brethren, that I may love them in Thee. Give me spiritual sweetness when it may please Thee ; but make me always love Thy will. Thou art blessed in what Thou givest, and blessed in what Thou givest not. Thou art blessed in what Thou takest away. Though Thou shouldst slay me, I will trust Thee. Fill me with love more and more, that I may ever desire Thee and sit beneath Thy shadow in the sweetness of Thy Garden. Fill me with faith more and more, that the knowledge of Thy presence in the Blessed Sacrament may be enough for me. Dear Jesus, it is more than enough. I bless Thee and thank Thee for joy and consolations and delight when Thou givest me these things ; but Thou art to me far more than all of them, and I desire only Thee. O Jesus, Bread of Heaven, strengthen my heart. Thou art dwelling in me, uniting me in body and soul to Thyself. For this I bless Thee and praise Thee, and love Thee and magnify Thee, and give myself to Thee for ever and ever.

XXIII.

About the third four fruits of the Body of Jesus.

iii. Our third chief evil, as we saw at the beginning of the Twenty-first Meditation, is the wounds of death, by which many souls are heavily bowed down. In these wounds are found our third four evils or weaknesses: 1, the debt of everlasting death; 2, the wasting away of that life which is good; 3, our exile in the misery of the world; 4, the crumbling of our bodies to the dust. Against these evils the fruit of the womb of the Mother of God has power.

1. Our first parents for a small delight of sin sold themselves and their offspring into the slavery of the devil, that is, they gave themselves up to everlasting death. Adam knew that so soon as he had eaten the forbidden fruit he would die the death. He knew that by that deed he himself and all his descendants would die eternally. The Apostle tells us that death came by one man. This death is the certainty of the death of the body here, and the debt of everlasting death hereafter, from which none escape but by the salvation worked by the Redeemer.

2. We waste our time and waste our grace, and thus waste our lives, which God has given to us that we may work for Him. He gives us abundance of grace, but we do not correspond with it as we ought; so our good works are few, and our lives are but poor in His sight. We are weak when we might be strong; and our lives pass away like a shadow when they might be made fruitful and enduring and beautiful in God.

3. When the Patriarchs confessed that they were pilgrims and strangers on earth they showed that they

were seeking for a heavenly country. If they had cared about the land from which they came they might have gone back to it; but instead of this they sought for a better land, that is, the promised land of God. For this reason the Church says, with tears, to our Lady the *Salve Regina*,—‘Hail, thou Queen of Mercy.’ Do not feel it hard if the bad flourish in the world and if you have to suffer. It is not the part of Christian worth to be puffed up by worldly success, but rather to be cast down. The bad can have nothing in Heaven, and you have nothing in the world. So the hope of the good to which you are going should make you glad, whatever may happen to you on the way.

4. As the grass in the field and as the leaves on the trees so is our flesh. It grows, is strong, withers, is dried up, is laid aside. As the flower fadeth so fadeth the flesh of man.

(iii.) Against these four evils are ordained four fruits of the Body of our Lord, to save us from the wounds of death: 1, it frees us from everlasting death; 2, it increases the merits of good lives; 3, it leads us to the land of life; 4, it raises our bodies in the resurrection of everlasting life.

1. The fathers who ate manna died, but not for ever. They ate of the spiritual food of which we eat. They were, therefore, freed by the might of the Body of Christ, not only from death in hell, but also from the death which was in Limbus. What is more, our short death of the body is changed by our Lord’s Body into the life which lasts for ever in Heaven.

2. Our Lord gives Himself for the life of the world, because He gives Himself for the increase of the merits of a good life. As a child grows, by bodily food, in

size, strength, and beauty, so the faithful soul, by spiritual food, grows in merit and in holy life.

3. Our Lord is the Living Bread, because He brings us from the misery of this exile to Heaven. St. Ambrose says, 'A figure of our Lord's Body went before when God rained manna on the fathers in the desert. For as that bread brought the people through the wilderness to the land of promise, so this heavenly food helps the faithful on their journey through the wilderness of the world, and brings them safely to the land of God.' Rightly, then, is it called *Viaticum*, that is, food for the way, for, refreshing us on our journey, it brings us to our fatherland. As there was a tree of life in Paradise, so by Christ, who is the wisdom of God, life is given to the Church. We have now a pledge of everlasting life in the Sacrament of His Body and Blood. If, then, the Body of Christ, when taken by us, be a pledge of everlasting life, and if a pledge be not given back till that is received for which the pledge was given, it follows that, in deed and in truth, we are brought to everlasting life by this Body of our Lord.

4. By one man, Adam, death passed on all; and by one man, Christ, there came life to all, and the resurrection of the dead. But the resurrection of the good is very different from the resurrection of the wicked. Though all rise, all are not changed. The reprobate rise in weakness and in ugliness; but the elect of God, because they have partaken either sacramentally or spiritually of the Body of Christ, rise far brighter than the sun. Isaias tells us how the countenances of the wicked are like faces burnt; while Daniel tells us how the good shine like stars and like the brightness of the firmament to all eternity.

N. As is the seed that falls on the earth, so is the fruit that rises from the earth. In like manner, as your life is when you die, so in its own time will be your rising. Darnell is sown, and there springs up a worthless and troublesome weed ; wheat is sown, and there rises a beautiful and useful grain. These things are figured in the King of Egypt's dream.

1. The seven ears of corn, that were thin and blasted by the hot wind, signify the lost rising in all their hideousness, smitten and withered, in the judgment of the Son of Man.

2. The seven ears, full and very fair, on one stalk, are the elect, rising in their beauty and their brightness, with glorified bodies, in the love of Jesus.

R. With the lost or with the saved we all must be on that day. Let us take good heed, and work out our salvation with fear and trembling, now when it is the day, for the night cometh in which no man can work.

The Voice of the Holy Ghost

iii. **About the wound of death ;** 1. *The debt of everlasting death ;* I am carnal, sold under sin. *Rom. vii. 14.*

The Lord God took man, and put him in the Paradise of pleasure to dress it and keep it ; and He commanded him, saying, Of every tree of Paradise thou shalt eat, but of the tree of knowledge of good and evil thou shalt not eat : for in what day soever thou shalt eat of it, thou shalt die the death. *Gen. ii. 16, 17.*

By one man sin entered into this world, and death by sin ; and so death passed on all men, in that all have sinned. *Rom. v. 12.*

We all conversed in times past in the desires of our flesh, fulfilling the will of the flesh and of our

thoughts, and were by nature children of wrath, even as the rest. *Eph.* ii. 3.

2. *The wasting away of good lives*; My days have declined like a shadow, and I am withered like grass. *Psa.* ci. 12.

Save me, O Lord, for there is now no Saint; truths are decayed from among the children of men. *Psa.* xi. 2.

Joseph brought his father in to the king and presented him before him, and he blessed him. And being asked by him, How many are the days of the years of thy life? he answered, The days of my pilgrimage are a hundred and thirty years; few and evil, and they are not come up to the days of the pilgrimage of my fathers. *Gen.* xlvii. 7-9.

The imagination and thoughts of man's heart are prone to evil from his youth. *Gen.* viii. 21.

3. *The misery of our exile*; The Lord God had planted a Paradise of pleasure from the beginning, wherein He placed man whom He had made. *Gen.* ii. 8.

The Lord God sent him out of the Paradise of pleasure to till the earth from which he was taken. And He cast out Adam, and placed before the Paradise of pleasure Cherubim and a flaming sword, which turned every way to keep the way of the tree of life. *Gen.* iii. 23, 24.

All these died according to faith, not having received the promises, but beholding them afar off, and saluting them, and confessing that they are strangers and pilgrims on the earth. *Heb.* xi. 13.

4. *The crumbling of our bodies into dust*; In the sweat of thy face thou shalt eat bread till thou return to the earth out of which thou wast taken; for dust thou art, and unto dust thou shalt return. *Gen.* iii. 19.

Remember, I beseech Thee, that Thou hast made me as the clay, and wilt bring me to the dust again. *Job* x. 9.

The voice of one saying, Cry; and I said, What shall I cry? All flesh is grass, and all the glory thereof as the flower of the field. The grass is withered and the flower is fallen because the Spirit of the Lord hath blown upon it. Surely the people is grass. *Is.* xl. 6, 7.

All flesh shall fade as grass, and as the leaf that springeth out on a green tree. *Eccles.* xiv. 18.

As the flower of the grass shall he pass away: for the sun rose with a burning heat and parched the grass, and the flower thereof fell, and the beauty of the shape thereof perished. *St. James* i. 10, 11.

(iii.) **The third four fruits of our Lord's Body: As to the wound of death;** 1. *It frees from everlasting death;* This is the Bread that came down from Heaven: not as your fathers did eat manna and are dead. He that eateth this Bread shall live for ever. *St. John* vi. 59.

I will deliver them out of the hand of death. *Osee* xiii. 14.

2. *It increases the merit of good lives;* The Bread that I will give is My Flesh for the life of the world. *St. John* vi. 52.

I am come that they may have life, and may have it more abundantly. *St. John* x. 10.

In what day soever I shall call upon Thee, hear me; Thou shalt multiply strength in my soul. *Ps.* cxxxvii. 3.

3. *It brings us to Heaven;* I am the Bread of Life. . . . I am the Living Bread which came down from Heaven. *St. John* vi. 48, 51.

By His wisdom the depths have broken out, and the clouds grow thick with dew. *Prov.* iii. 20.

She (Wisdom) is a tree of life. *Prov.* iii. 18.

4. *It raises our bodies at the last day* ; He that eateth My Flesh and drinketh My Blood hath everlasting life, and I will raise him up at the last day. *St. John* vi. 55.

For by a man came death, and by a man the resurrection of the dead. And as in Adam all die, so in Christ all shall be made alive. *1 Cor.* xv. 21, 22.

Behold I tell you a mystery. We shall all indeed rise again ; but we shall not all be changed : in a moment, in the twinkling of an eye, at the last trumpet ; for the trumpet shall sound, and the dead shall rise again incorruptible, and we shall be changed. *1 Cor.* xv. 51, 52.

We must all be manifested before the judgment-seat of Christ, that every one may receive the proper things of the body, according as he hath done, whether it be good or evil. *2 Cor.* v. 10.

Pains shall take hold of them. . . . Every one shall be amazed at his neighbour ; their countenances shall be as faces burnt. *Isa.* xiii. 8.

They shall go out and shall see the carcasses of the men who have transgressed against Me ; their worm shall not die, and their fire shall not be quenched, and they shall be a loathsome sight to all flesh. *Isa.* lxvi. 24.

In the day of judgment He will visit them : for He will give fire and worms into their flesh, that they may burn and feel for ever. *Judith* xvi. 21.

They that are learned shall shine as the brightness of the firmament, and they that instruct many to justice as the stars for all eternity. *Dan.* xii. 2.

Then shall the just shine as the sun in the kingdom of their Father. *St. Matt.* xiii. 43.

After six days Jesus taketh to Him Peter, and James, and John his brother, and bringeth them up into a high mountain apart; and He was transfigured before them. And His face did shine as the sun, and His garments became white as snow. *St. Matt.* xvii. 1, 2.

Being turned I saw seven golden candlesticks, and in the midst of the seven golden candlesticks one like to the Son of Man; . . . and His face was as the sun shineth in his strength. *Apoc.* i. 12, 13, 16.

Dearly beloved, we are now the sons of God, and it hath not yet appeared what we shall be: but we know that when He shall appear, we shall be like Him, because we shall see Him as He is. *1 John* iii. 2.

N. Pharaoh awoke, and slept again, and dreamed another dream. Seven ears of corn came up on one stalk, full and fair; then seven other ears sprung up, thin and blasted. *Gen.* xli. 4-6.

1. *The blasted ears*; Behold I come against thee, saith the Lord of hosts, and I will discover thy shame to thy face, and will show thy nakedness to the nations, and thy shame to kingdoms. . . . There shall the fire devour thee; thou shalt perish by the sword. . . . Thy destruction is not hidden; thy wound is grievous. *Nahum* iii. 5, 15, 19.

2. *The full ears*; Star differeth from star in glory: so also is it in the resurrection from the dead. It is sown in corruption, it shall rise in incorruption. It is sown in dishonour, it shall rise in glory. It is sown in weakness, it shall rise in strength. It is sown a natural body, it shall rise a spiritual body. *1 Cor.* xv. 41-43.

R. With fear and trembling work out your salva-

tion : for it is God who worketh in you, both to will and to accomplish, according to His good-will. *Phil.* ii. 12, 13.

Jesus answered, . . . I must work the works of Him that sent Me, while it is the day : the night cometh when no man can work. *St. John* ix. 3, 4.

Prayer.

Eternal Father, I am smitten with the wounds of death, and the shadow of pain rests upon me, as I go onward to the night in which I can work 'no more. I come to Thee for help, because Thou dost pity me, remembering the dust, and knowing whereof I am made. Thou art my Father, though Abraham be ignorant of me and Israel acknowledge me not. Thou art my Father from everlasting.

Save me, dear Father, from the pains of the endless woe, and from the breath of the unquenchable fire.

Save me, dear Father, from wasting Thy gifts of grace ; from treading the Blood of thy Son under foot ; from quenching Thy Holy Spirit in my soul.

Give me light and comfort and joy and peace in this exile of sorrow, in this banishment from Thy home.

Bring me to that home, where Thou art seen face to face and eye to eye : for there the bodies of Thy children are glorified ; and there in subtilty and agility, in impassibility and brightness, they serve Thee for ever in the light of Thy kingdom.

Thy kingdom, O my Father, is justice and joy and peace in the Holy Ghost. Seeking for this, I go with the feet of my soul unsandalled and the eyes of my soul veiled to receive Jesus, the Son whom Thou lovest with an infinite love. I go with trembling

to receive Him into my heart in the splendour of the Blessed Sacrament. In humility and confidence, in love and fear, I come to the Altar of Jesus for the Living Bread, my heavenly food. Help me to receive It with a soul very pure and loving.

Thanksgiving.

I thank Thee, Eternal Father, for giving me this healing balm, this dew of the light, this living water, this Bread of Life. By this Body of Jesus I have life in Thee, and in Thy Son, and in Thy ever-blessed Spirit. If I am faithful, Jesus will raise me up at the last day in His love and light.

Thou, dear Father, hast condemned me to go back to the dust from which I came. I joyfully welcome Thy sentence, as the punishment of my sins, and I love Thee and bless Thee and praise Thee for it.

Thou, dear Father, hast given me for a while my pilgrimage through the desert, and for a while there stand before Paradise Thy Cherubim with flaming swords. But thou hast saved me from the piercing anguish of the endless pain, and from the bitterness of the unbearable woe : for so much didst Thou love us that Thou gavest Thy Son, that all who believe in Him may not perish, but have everlasting life. For this I love Thee and bless Thee and praise Thee.

Thou givest us pain and sorrow ; Thou layest Thy dear hand often very heavily upon us, and through much suffering we have to come to Thee ; but all that Thou doest is done in love and pity and kindness and compassion and tenderness. Thou chastenest those children whom Thou dost receive. Whatever Thou mayest do to me I will love Thee and

bless Thee. In darkness and in storm, in the cold and wind and rain, in the lightning and the voice of Thy thunder, in famine and pestilence, I will always see Thy hand, and will always love Thee. In all things I will trust Thee : though Thou shouldest slay me, I will trust Thee with most utter trust. My heart leaps up with joy at the thought of Thy truth and justice and love.

Thou, dearest Father, art the keeper of Israel, who neither slumbers nor sleeps. Thy eyes are always over me, and Thy ears are always open to my prayers. Thy everlasting arms are round me; Thou hast given me Jesus for my help and safety; and though I walk through the valley of the shadow of death I will fear no evil, for He will be with me, the Shepherd of my soul, and His rod and staff will give me comfort and strength.

He is ever my food for the way; I thank Thee for giving me that food now. Dear Father, give me evermore that Living Bread. For all that Thou ever hast done, for all that Thou doest now, for all that Thou ever wilt do, I love Thee and bless Thee and praise Thee for ever and ever.

XXIV.

About the three chief effects of our Lord's Body.

The most Holy Body of Jesus has three chief effects: (1) it destroys sins; (2) it gives and increases spiritual gifts; (3) it strengthens souls, or gives everlasting life.

(1) The first chief effect of our Lord's Body is the destruction of sin; and this it does in three ways: 1,

it cleanses the stain of the heart ; 2, it weakens the stings of the flesh ; 3, it gives strength against bad thoughts.

1. Selmon, as we have already seen, the mountain of God, signifies the Body of Jesus. As shadow is from light and body, so in the Body of Christ there are human flesh and the light of His Godhead. On this mountain of shadow, that is, of grace, the faithful are made whiter than snow, being cleansed from their sins in the most wonderful way by the Body of their Lord.

2. The manna was like dew and hoar-frost, because the Body of Jesus cools the heat of sin. He rules the sea ; for the sea signifies the many miseries of man, and the heaving of the waves signifies the movements of the flesh.

3. The myrrh to which the Bride compares her Beloved tells us of the Body of Jesus ; for as myrrh keeps bodies uncorrupted and untouched by worms, so the Body of Jesus keeps the hearts of the faithful pure from evil thoughts. When we receive our loving Lord, all evil thoughts, like worms, are kept far from us, if we think tenderly and lovingly of the bundle of myrrh, that is, of the bitterness of His Passion.

(2) The second chief effect of the Body of Jesus is the increase of spiritual gifts and graces ; and this in three ways : 1, in the beauty of chastity ; 2, in the fervour of love ; 3, in the taste of spiritual sweetness.

1. When Daniel and the Three Children seemed fairer than the others, their comeliness came from their chastity, and their chastity came from the Heavenly Bread, by which their souls were fed. As good food gives a healthy look to the body, so the deliciousness

of spiritual food makes the soul beautiful with chastity. This food is spoken of by Ezechiel as fine flour, and honey, and oil.

2. The carbuncle set in gold, of which Scripture speaks, is the Body of our Lord, for that Holy Body adorns the heart of the receiver with chastity, and sets it on fire with love. A flame goes forth from the face of Jesus in the Blessed Sacrament, and kindles the souls of those who receive Him with love. As Elisens bowed himself over the child till the flesh of the child grew warm, so our souls are warmed in Holy Communion, when Jesus not only bows Himself over us, but gives Himself to us and unites us to Himself.

3. He feeds His people with the food of Angels, and gives them Bread from Heaven which has in it everything that is delicious, and the sweetness of every taste. He shows His substance and that sweetness to the devout communicant; and, as He came not to be ministered unto but to minister, He serves every man's will; and the Bread of Heaven which He gives is turned to every man's liking, that all may find refreshment and strength in Him. When the Bride says that she eats the honeycomb with the honey, she means that her soul feeds on the sweetness of the Flesh of Jesus and on the sweetness of His Godhead. When she says that she drinks wine with milk, she means that she drinks the sweetness of the Blood of Jesus with the sweetness of all spiritual consolation in gladness and peace.

(3) The third chief effect of our Lord's Body is the strengthening of souls; and that in three ways: 1, in crushing the devils; 2, in bearing sorrow and pain; 3, in doing good works.

1. When David's men found the Egyptian in the field, and brought him to David, and gave him bread to eat and water to drink, he was refreshed and strengthened; then he went with David to the robbers and smote them. The Egyptian is the sinner whom preachers bring to Jesus by conversion. Such a one, being strengthened by the Bread of our Lord's Body, often becomes one of the leaders of the army of God, and crushes the devils. As the Philistines fell before the holocaust of Samuel, when he offered a lamb, so the devils fall before the Body of the spotless Lamb of God. Jesus, if we love Him, gives us strength against all the powers of darkness.

2. Achab, King of Israel, put the prophet Micheas in prison and fed him with bread of affliction. He is cast into prison who in this world suffers adversity; and the bread of affliction with which he is sustained is the bread of eternal life by which he is strengthened to bear all his trials. As St. Paul, in the great storm at sea when his ship was nearly lost, told those who were in danger with him to take food for the health of their bodies, so in every danger of our heavenward way Jesus gives us Himself for the health of the soul.

3. The valiant woman rose in the night, as the Scriptures tell us, and gave a prey to her servants and food to her maidens. That signifies the work of the Church of the Gentiles. She rose in the night, because by the hearing of the word she turns herself from the darkness of sins to Jesus. When the Jews refused the Sacraments that were offered to them, she took them away with all desire, and with them she feeds the faithful. By this food she strengthens them in three

things : *a*, in works of mercy ; *b*, in gain to the soul ; *c*, in buying heavenly riches.

Hence it is said that this woman considered a field and bought it, and that she planted a vineyard with the fruit of her hands. Now works of mercy are signified by the fruit of her hands ; the gain to the soul is signified by the planting of the vineyard ; and the buying riches of God is signified by the field that she bought.

a. We are strengthened for good works by the food of our Lord. As fodder strengthens an ass to carry burdens, so Heavenly Bread strengthens the servant of God for good works. When you think rightly of God's measureless bounty to you in this Holy Sacrament your hearts are greatly strengthened in the love of your neighbour.

b. We are strengthened in gain to the soul. For from the full Heart of Jesus the oil of grace is ever flowing for the salvation of souls.

c. We are strengthened for the buying of heavenly riches. The heritage of heavenly fields is bought with the money of virtue and good works ; and these fields, as well as the names of the buyers, are written in the book of life. On the heart of the buyer are stamped as a sure pledge the sign of the Cross of Christ and the light of the image of God. There is a faithful witness, for in the day of judgment God will be witness before all, that truly by the price of good works you bought that kingdom of life.

N. You may, as was said, take the third chief effect to be the giving of everlasting life. This is seen in three things : 1, in the making ready of all delights ; 2, in the fulfilling of all desires ; 3, in the sureness of the everlasting enjoyment of all good. (*See page 68.*)

The Voice of the Holy Ghost

(1) About the destruction of sins; Thou sawest till a stone was cut out of a mountain without hands; and it struck the statue upon the feet thereof, that were of iron and clay, and broke them in pieces. *Dan.* ii. 34.

For this end the Son of God appeared, that He might destroy the works of the devil. *1 John* iii. 8.

1. *Washing the stain from the heart;* They shall be whited with snow in Selmon. *Psa.* lxxvii. 15.

If your sins be as scarlet they shall be made as white as snow, and if they be red as crimson they shall be as wool. *Isa.* i. 18.

Grace be unto you, and peace, . . . from Jesus Christ, the faithful witness, the first-begotten of the dead, and the Prince of the kings of the earth, who hath loved us and washed us from our sins in His own Blood. *Apoc.* i. 4, 5.

God is light, and in Him is no darkness; . . . and the Blood of Jesus Christ, His Son, cleanseth us from all sin. . . . If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all iniquity. *1 John* i. 5, 7, 9.

I am He that blot out thy iniquities for My own sake, and I will not remember thy sins. *Isa.* xliiii. 25.

2. *Lessening the sting of the flesh;* In the morning a dew lay round about the camp . . . like unto the hoar-frost on the ground. *Ex.* xvi. 13, 14.

Thou rulest the strength of the sea, and dost appease the motion of the waves thereof. *Psa.* lxxxviii. 10.

3. *Giving strength against bad thoughts*; A bundle of myrrh is my Beloved to me. *Cantic.* i. 12.

(2) **Giving or increasing spiritual gifts**; He that is good shall draw grace from the Lord. *Prov.* xii. 2.

He giveth greater grace; wherefore He saith, God . . . giveth grace to the humble. *St. James* iv. 6.

1. *The beauty of chastity*; After ten days their faces appeared fairer. *Dan.* i. 15.

How beautiful art Thou, and how comely, my Dearest, in Thy delights. *Cantic.* vii. 6.

Thou didst eat fine flour and honey and oil, and wast made exceedingly beautiful, and wast advanced to be a queen. . . . My bread which I give thee, and the fine flour and oil and honey with which I feed thee, thou hast set before them for a sweet odour; and thus was it done, saith the Lord God. *Eccch.* xvi. 13, 19.

2. *The fervour of charity*; (Our Lord) is a carbuncle set in gold, and as a signet of an emerald in a work of gold. *Ecclus.* xxxii. 7, 8.

A fire flamed from His face; coals were kindled by it. He bowed the heavens and came down. . . . At the brightness that was before Him the clouds passed. *Psa.* xvii. 9, 10, 13.

3. *The taste of spiritual sweetness*; The bread of Aser shall be fat, and he shall yield dainties to kings. *Gen.* xlix. 20.

Thou didst feed Thy people with the food of Angels, and gavest them bread from Heaven, prepared without labour, having in it all that is delicious and the sweetness of every taste. For Thy sustenance showed Thy sweetness to Thy children. *Wisd.* xvi. 20, 21.

I have eaten the honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends,

and drink and be inebriated, my dearly Beloved. I sleep and my heart watcheth. The voice of my Beloved knocking, Open to Me, My sister, My love, My dove, My undefiled; for My head is full of dew, and My locks of the drops of the night. *Cantic*. v. 1, 2.

(3) The strengthening of souls; The earth shall be filled with the fruit of Thy works, . . . that bread may strengthen man's heart. *Ps.* ciii. 13, 14.

1. *Crushing devils*; They found an Egyptian in the field, and they brought him to David; and they gave him bread to eat and water to drink. . . . When he had eaten them his spirit returned, and he was refreshed. . . . David said, Canst thou bring me to this company? . . . When he had brought him, behold they were lying spread upon all the ground eating and drinking. . . . And David slew them from evening unto evening of the next day. *1 Kings* xxx. 11, 12, 15, 16.

Be strengthened in the Lord and in the might of His power; put you on the armour of God, that you may be able to stand against the deceits of the devil. *Eph.* vi. 10, 11.

It came to pass, when Samuel was offering the holocaust the Philistines began the battle against Israel; but the Lord thundered with a great thunder on that day upon the Philistines, and terrified them; and they were overthrown before the face of Israel. *1 Kings* vii. 10.

2. *Bearing trials*; Thus saith the king, Put this man in prison, and feed him with bread of affliction and water of affliction till I return in peace. *3 Kings* xxii. 27.

I pray you to take some meat for your health's sake; for there shall not a hair of the head of any of you perish.

And when he had said these things, taking bread he gave thanks to God in the sight of them all ; and when he had broken it he began to eat. Then they were all of better cheer. *Acts xxvii.* 34-36.

I can do all things in Him who strengtheneth me. *Philip.* iv. 13.

3. *Doing good works ;* Who shall find a valiant woman? . . . She hath risen in the night, and given a prey to her household and food to her maidens. She hath considered a field and bought it ; with the fruit of her hands she hath planted a vineyard. *Prov.* xxxi. 10, 15, 16.

a. *Works of mercy ;* Fodder and a rod and a burden are for an ass ; bread and correction and works for a servant. *Ecclus.* xxxiii. 25.

b. *Gain to the soul ;* Thy name is as oil poured out ; therefore young maidens have loved Thee. *Cantic.* i. 2.

c. *The buying of heavenly riches ;* Fields shall be bought for money, and deeds shall be written and sealed, and witnesses shall be taken . . . round about Jerusalem, in the cities of Juda ; . . . for I will bring back their captivity, saith the Lord. *Jerem.* xxxii. 44.

The kingdom of Heaven is like to a merchant seeking pearls, who, when he had found one pearl of great price, went his way and sold all that he had and bought it. *St. Matt.* xiii. 45, 46.

N. He that eateth this Bread shall live for ever. *St. John* vi. 59.

Prayer.

My Jesus, I am going to receive Thy adorable Body and Blood in the Sacrament of Thy love. My Jesus, I have many things to ask Thee. Hear me,

dearest Lord, and answer my prayer, according to Thy Will.

O Son of God, destroy all sin in me by Thy cleansing might.

O Son of God, wash my heart, and make it whiter than snow, by Thy cleansing Blood.

O Son of God, weaken in me all desires of the flesh, by the dew of Thy Heart.

O Son of God, drive far from my soul every thought that is dark, by Thy brightness and by the flames of Thy love.

O Son of Man, pour out Thy grace on my soul without stint, that I may live and grow in Thee.

O Son of Man, adorn my soul for Thyself with all gifts of chastity.

O Son of Man, fill me with Thy love, that my soul may be all aflame with desire for Thee.

O Son of Man, let me taste and know how sweet Thou art.

O Jesus, God and man, strengthen my soul, and grant that by Thy grace it may stand against the evil in rocky might.

O Jesus, God and man, give me grace to trust in Thee, that so all devils may be driven far away.

O Jesus, God and man, help me by Thy Passion to bear all pain and sorrow gladly, and always to kiss most lovingly Thy chastening hand.

O Jesus, God and man, give me grace to do good works pleasing to Thee.

My Saviour, let me do works of mercy in Thee, and get great gain for my soul and buy many heavenly treasures. Thou, my Saviour, the treasure of treasures, art coming to me now.

Thanksgiving.

My Lord and my Love, I thank Thee for Thy heavenly gift. Thou art now within me, Body and Blood and Soul and Godhead. Now I carry God in my body; and I pray that I may be Thine for ever.

My Lord and my Love, Thou hast visited me with blessing, and Thou dost crown my heart with gladness. Thou, my Heavenly Spouse, hast come into my garden; let Thy sunshine and rain fall upon it, that it may be a watered garden, whose waters do not fail.

My Lord and my Love, I bless Thee and praise Thee for Thy wheat and Thy vines, for Thy harvest and Thy vintage, for Thy granary and Thy wine-press, for Thy bread and Thy wine.

O Jesus, dwell in my soul, that the lilies there may please Thee by their whiteness and their fragrance, and that there the scarlet blossoms of the pomegranates may be dear to Thy Heart. Thou art strong and wise and loving, and I praise Thee. I bless Thee for the home Thou art making ready; for the hope of the fulfilment of every desire; for the fulness of joy that Thou dost promise me in Thy kingdom.

XXV.

About three effects of the Body of Jesus, taken from three of its names.

Our Lord's Body is called by three names: (1) the true Bread; (2) the Sacrament of the Altar; (3) the Sacrament of Love.

(1) As the true Bread it has three effects; for as bread does chiefly three things for the body, in satisfying, in strengthening and preserving life, so this Bread,

1, satisfies the soul to the loathing of sweetness of the world ; 2, strengthens it to the getting rid of all guilt ; 3, preserves its life to God, who is to be praised for ever.

1. St. Gregory says, 'When we have tasted of the Spirit all flesh is tasteless.'

2. They who are not strengthened by this Bread are easily slain by sin. The King of Babylon and his army besieged Jerusalem, and there was no bread for the people. Then the men of war fled by night to the king's garden and to the plains of the wilderness. They fell into sins of the flesh, and went on the broad way that leads to death.

3. As Jesus lives by the Father, so we live by Him ; and this is the life to God, who is to be praised for evermore.

(2) As the Sacrament of the Altar it has also a threefold effect, because of the threefold state of the faithful : 1, in this world ; 2, in Purgatory ; 3, in Heaven. In this world it forgives sin, in Purgatory it lessens suffering, in Heaven it increases glory.

1. It is by Jesus that we are freed from sin. The austerities of penance are useless without full confidence in His Sacrifice. He is the Lamb of God, whose Blood takes away sin. Paschasius says, 'Though all sins are forgiven in Baptism, the weakness of sin, namely, desire in the flesh, abides ; and because we daily fall, at least, into venial sins, Christ is sacrificed for us daily, that He who once overcame death by dying may daily forgive by this Sacrament the sins into which we fall back.' St. Ambrose says, 'As that Body which is everywhere offered is one, so the Sacrifice is one. Christ once on the Cross offered a victim for

all, and we offer that Victim now ; but that which we do is the remembrance of His Sacrifice, offered not because of His weakness, but because of ours, in that we daily sin.'

2. The blood with which, over the Altar, they made atonement for their souls in the old law, was a sign that the Sacrifice of the Body and Blood of Jesus has power to help souls in the pain of Purgatory.

N. There are three companies of souls that leave this life : *a*, sinners ; *b*, penitents ; *c*, those without any debt of punishment. Mass cannot help the first ; it lessens the pain of the second ; the third go without punishment to Heaven.

a. God casts away the reprobate from His face, that is, from all good in Heaven and on earth. No prayer can be offered for them ; no hand can bring them help.

b. When it is said that blood is given for expiation, the part is put for the whole, that is, for the body and the blood together. For the blood is not on the Altar without the body, nor the body without the blood. Mass helps the souls in Purgatory. St. Augustin says, 'By the prayers and alms of the Holy Church and by the Sacrifice of salvation it is certain that the souls of the dead are helped, and God deals more mercifully with them than their sins in this world have deserved.' When Zacharias says that two parts shall be scattered and perish, and that the third part shall be left and be drawn through the fire, he means that unbelievers and bad Christians will be lost, and that the third part, that is, penitents, will be saved by penance and the fire of Purgatory. The faithful on earth will pray and give alms and offer sacrifice for those who are led through the fire, that is, for the souls in Purgatory ;

and God will listen to them, and will lessen and shorten the pain of those for whom they pray.

c. A hidden gift turns away the anger of God, that is, saves from Purgatory those innocent souls who have suffered enough here by sorrows and chastisements. The hatred of God burns in hell; His anger burns in Purgatory; in this world flies the arrow of His love. If, then, you bear patiently the arrows of our Lord's correction, you will, God being your helper, escape unharmed from the rage of hell and from the fire of Purgatory. He, your Saviour, will always be with you, and He will save you, as He saved the Three Children from the fiery furnace. Then you will praise Him and walk before Him in joy.

3. The Sacrifice of the Altar, in a certain sense, increases the glory of the Blessed in Heaven. The breast of the Sacrifice, eaten in a most clean place, signifies the joy that Jesus gives to the souls in Heaven. They rejoice greatly and give thanks in the Mass, through their remembrance of our redemption, through the sight of our salvation, through wonder at the goodness of God. St. Gregory says, 'In the same moment the Sacrifice is carried to Heaven by the ministry of Angels, to be joined to the Body of Christ, and is seen on the Altar before the eyes of the priest.' To be joined to the Body of Jesus is to increase the joy of the Blessed.

(3) As the Sacrament of Love it has three effects, working in us chiefly three good things: 1, a true partaking of the Holy Ghost; 2, the sure indwelling of Jesus; 3, our transformation into the likeness of the image of God.

1. Some things that we have thought of before come in again here. From the Body of Jesus the

faithful drink in the Holy Spirit. Very sweet in us is that Spirit of God. We live as members of our Lord's Body, and feed on His Spirit.

2. St. Hilary says, 'When we eat the Flesh of Christ and drink the chalice, it is brought about that we abide in Christ and Christ abides in us. For when we receive His Flesh He is in us by flesh and we are in Him, while He, with all that we are, is in God. The Word was made flesh.' When the Word assumed our flesh He dwelt in it; and when we receive the Incarnate Word for food He dwells in us.

3. Jesus gives us power to become the sons of God, that is, to be deiform and like God. Now, no creature can be lifted higher than to be likened to its Maker. But man is made like God by the power of the Body of Christ in three ways: *a*, by inward goodness of heart; *b*, by outward fruitfulness in works; *c*, by the inheritance of the kingdom of God.

a. As St. Peter teaches us, God has given us very great and precious promises, that is, Himself, and we are made partakers of the Divine nature, that is, of the Divine goodness, for the nature of God is goodness. St. Ambrose says, 'Because the Lord Jesus is both God and man, therefore thou who receivest His Flesh art a partaker of the Divine Substance in that food.' Thus you will have true goodness in Him.

b. We have before seen what is signified by the high cedar. The shoot from the marrow and the top is the Body of Jesus, filled with His Godhead. This planted on a high mountain, that is, in the heart of the just, lifted up to Heaven, makes him like our Lord, and fruitful in good works.

N. Thus in both these ways Jesus dwells in us, and

makes us like Himself by inward goodness and outward work. Hence it was said to St. Augustin, 'I am the food of the great: grow, and thou shalt feed on Me; but thou wilt not change Me to thyself, but I will change thee to Myself.'

c. He gives us power to become the sons of God: He makes us heirs of Heaven and co-heirs with Himself. The heritage for which we wait is incorruptible, undefiled, and fadeth not away.

The Voice of the Holy Ghost

(1) About the true Bread; My Father giveth you the true Bread from Heaven. *St. John* vi. 32.

1. *It satisfies*; I will satisfy her poor with bread. *Ps.* cxxxix. 15.

A soul that is full shall tread upon the honeycomb. *Prov.* xxvii. 7.

2. *It strengthens*; The earth shall be filled with the fruit of Thy works . . . that bread may strengthen man's heart. *Ps.* ciii. 13, 15.

Nabuchodonosor, King of Babylon, came, he and all his army, against Jerusalem; and they surrounded it and raised works round about it. . . . A famine prevailed in the city, and there was no bread for the people of the land. . . . All the men of war fled in the night between the two walls of the king's garden; . . . and Sedecias fled by the way that leadeth to the plains of the wilderness. . . . The army of the Chaldees pursued after the king, and overtook him in the plains of Jericho. . . . So they took the king and brought him to the King of Babylon; . . . and he put out his eyes and bound him with chains. 4 *Kings* xxv. 1-7.

3. *It preserves life*; The bread of the needy is the life of the poor. *Ecclus.* xxxiv. 25.

I am the Living Bread which came down from Heaven. . . . As the living Father has sent Me, and I live by the Father, so he that eateth Me shall live by Me. *St. John* vi. 51, 58.

Praise the Lord, O my soul; in my life I will praise the Lord; as long as I shall be I will sing to my God. *Psa.* cxlv. 1.

(2) The Sacrament of the Altar; The Sacrifice of Juda and of Jerusalem shall please the Lord. *Mal.* iii. 4.

1. *The forgiveness of sin here*; If any one shall sin through ignorance, transgressing the ceremonies in those things that are sacrificed to the Lord, he shall offer for his offence a ram without blemish out of the flocks. *Lev.* v. 15.

Behold the Lamb of God, behold Him who taketh away the sin of the world. *St. John* i. 29.

2. *The pain of Purgatory*; The life of the flesh is in the blood, and I have given it to you that you may make atonement with it on the Altar for your souls, and that the blood may be for an expiation of the soul. *Lev.* xvii. 11.

a. *Hardened sinners*; I have sworn to the house of Heli that the iniquity of his house shall not be expiated with victims nor offerings for ever. *1 Kings* iii. 14.

Now, because you have done all these works, saith the Lord, and I have spoken to you, rising up early and speaking, and you have not heard; and I have called you, and you have not answered; I will do to this house in which My name is called upon and in

which you trust, and to the place which I have given you and your fathers, as I did to Silo : and I will cast you away from before My face, as I have cast away all your brethren, the whole seed of Ephraim. Therefore do not thou pray for this people, nor take to thee praise and supplication for them : and do not withstand Me, for I will not hear thee. *Jerem. vii. 13-16.*

He that is an adulterer for the folly of his heart shall destroy his own soul. He gathereth to himself shame and dishonour, and his reproach shall not be blotted out : because the jealousy and rage of the husband will not spare in the day of revenge ; nor will he yield to any man's prayers, nor will he accept for satisfaction ever so many gifts. *Prov. vi. 32-35.*

b. Penitents ; Him that cometh to Me I will not cast out. *St. John vi. 37.*

A sacrifice to God is an afflicted spirit ; a contrite and humbled heart, O God, Thou wilt not despise. *Psa. li. 19.*

It shall come to pass that in all the earth two parts, saith the Lord, shall be scattered, and shall perish ; but the third part shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined ; and will try them as gold is tried. They shall call on My name, and I will hear them. I will say, Thou art My people ; and they shall say, The Lord is my God. *Zach. xiii. 8, 9.*

c. The innocent ; A secret present quencheth anger. *Prov. xxi. 14.*

Rebuke me not, O Lord, in Thy indignation ; nor chasten me in Thy wrath. For Thy arrows are fastened in me ; and Thy hand hath been strong upon me. *Psa. xxxvii. 2, 3.*

Now, saith the Lord that made thee, O Jacob, and formed thee, O Israel : fear not, for I have redeemed thee, and called thee by thy name : thou art Mine. When thou shalt pass through the waters I will be with thee, and the rivers shall not cover thee : when thou shalt walk in the fire thou shalt not be burnt, and the flames shall not kindle in thee ; for I am the Lord thy God, the Holy One of Israel, thy Saviour. *Isa. xliii. 1-3.*

The flame mounted up above the furnace nine-and-forty cubits ; and it broke forth and burnt such of the Chaldæans as were near the furnace. But the Angel of the Lord went down with Azarias and his companions into the furnace ; and he drove the flame of the fire out of the furnace, and made the midst of the furnace like the blowing of a wind bringing dew. And the fire touched them not at all, nor troubled them, nor did them any harm. Then these three, as with one mouth, praised and glorified and blessed God in the furnace. *Dan. iii. 47-51.*

You shall go out with joy, and be led forth with peace ; the mountains and the hills shall sing praise before you, and all the trees of the country shall clap their hands. *Isa. lv. 12.*

3. *Increase of glory ;* The breast also that is offered . . . you shall eat in a most clean place, thou and thy sons and thy daughters with thee. *Lev. x. 14.*

(3) **The Sacrament of Love ;** Great is the mystery of godliness, which was manifested in the flesh, was justified in the Spirit, appeared unto Angels, hath been preached to the Gentiles, is believed in the world, is taken up in glory. 1 *St. Tim. iii. 16.*

1. *Partaking of the Spirit* ; He filled them with honey out of the rock. *Ps. lxxx. 17.*

O, how good and sweet is Thy Spirit, O Lord, in all things. *Wisd. xii. 1.*

By Him we have access in one Spirit to the Father, . . . in whom you also are built together into a habitation of God in the Spirit. *Eph. ii. 18, 22.*

2. *The indwelling of Jesus* ; He that eateth My Flesh and drinketh My Blood abideth in Me, and I in him. *St. John vi. 56.*

Abide in Me, and I in you. *St. John xv. 4.*

The Word was made flesh, and dwelt among us. *St. John i. 14.*

(3) *The likeness of God* ; To as many as received Him He gave power to be made the sons of God. *St. John i. 12.*

a. *Goodness of heart* ; Grace to you and peace be increased in the knowledge of God, and of Christ Jesus our Lord ; according as His divine power hath given us all things that pertain to life and godliness through the knowledge of Him who hath called us by His own proper glory and virtue ; by whom He has given us most great and precious promises, that by these you may be made partakers of the Divine Nature. 2 *St. Pet. i. 2-4.*

The oath that He sware to Abraham our Father, that He would grant to us : that we, being delivered from the hand of our enemies, may serve Him without fear, in holiness and justice before Him all our days. *St. Luke i. 73-75.*

b. *Works* ; Thus saith the Lord God, I myself will take of the marrow of the high cedar, and will set it. *Ezech. xvii. 22.*

N. *Both* ; I live : now not I, but Christ liveth in me. *Gal.* ii. 20.

c. *Our inheritance* ; The Spirit Himself giveth testimony to our spirit that we are the sons of God ; and if sons, heirs also ; heirs indeed of God, and joint heirs with Christ. *Rom.* viii. 16, 17.

Blessed be the God and Father of our Lord Jesus Christ, who, according to His great mercy, hath regenerated us to a lively hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible and undefiled, and that cannot fade, reserved in Heaven for you. *1 St. Pet.* i. 3, 4.

Prayer.

O Holy Ghost, give me a great hunger for the Bread of Life. Do Thou, by that Bread which is Jesus, satisfy my soul, and strengthen it, and make it full of life. I am needy with a great need : but this Bread of Heaven is the life of the poor ; let it be my life. I am very poor and needy ; but Thou, my own Lord, dost always care for me. Without Thee, Blessed Spirit, I cannot say, Jesus : without Thee, Helper of the needy, I cannot feed on Him who is the Bread from Heaven.

O Spirit of peace, give me a great love for the Holy Sacrifice of the Mass.

O Spirit of reconciliation, help all darkened souls, and bring them back to life.

O Spirit of mercy, help the souls that are now suffering in the fire of Purgatory. I ask Thee, by Thine own goodness, to give them refreshment and joy and white robes of consoling love.

O most pitiful Spirit, give me a great joy in this

Sacrament of Love. Thou dwellest in me, and by Thee I live to God. Thou makest me a temple of Thyself and of the Father and the Son. Thou makest me an heir of God. Bring me now, dear Spirit, in light to the Altar; bring me in light to my grave; bring me in light to the city of the King and the song of the morning stars.

Thanksgiving.

Glory be to Thee, O loving Spirit of God, for this food of life and light and joy. Blessed be God. Blessed be Jesus. Blessed be Thou, O Love of Father and of Son. Blessed be the Holy and Undivided and Adorable Trinity for ever. I have received Jesus, and my heart is sprinkled with dew. O Jesus: O life: O light: O love!

Glory be to Thee, O Holy Ghost: Thou art the fire kindled on Sion, and the furnace burning in Jerusalem. Thou art the river of God, that flows with a stream like crystal, and makes glad the city of the King. Thou art far brighter than the sunlit gardens of Heaven, and far more glorious than the waves of a sapphire sea. The swaying flames of the furnace of the Three Children is a dim type of Thee; and those waving arms of fire tell us of the cleansing of Thy love. In flames of piercing sweetness Thou art a dew-bringing wind. Thy breath of uncreated light is the sweetness of God. The soul that loves Thee with a great love is like a pomegranate branch with scarlet blossoms, dew-sprinkled, in the midst of flame. O Holy Ghost: O life: O light: O love!

I bless and praise Thee, O Lord, my loved One, Thou all-creating Spirit, for this Bread of Heaven, with

which Jesus has filled my soul ; for this wine of God, with which He has made glad my heart ; for His presence here, and His delight in us ; for the fadeless lilies of Paradise ; for the undefiled inheritance ; for the incorruptible Home ; for the vision of peace. O Holy Ghost : O life : O light : O love !

XXVI.

*About three other effects of our Lord's Body,
taken from three other of its names.*

Our Lord's Body has three other names : (1) the medicine of the soul ; (2) manna, that is, Heavenly Bread ; (3) the Holy Eucharist, that is, good grace of the faithful soul.

(1) St. Augustin says, ' Christ took earth of earth, and, assuming flesh from Mary's flesh, gave it to us to be eaten for our salvation.'

(2) To all those who gain the victory over their sins Jesus gives the hidden manna, that is, the Bread of Heaven, that is, His own Body, in which is privily hidden manifold good.

(3) The Master of the sentences says, ' Rightly indeed is the Sacrament of the Altar called the Eucharist, that is, good grace : for in it there is not only increase of virtues and grace, but He is received whole who is the fountain of all grace.'

(1) As the medicine of the soul, His Body has three effects. The crafty serpent, by the poison of the forbidden fruit, brought on the race of man, as we saw in the First Meditation, a threefold corruption : 1, the darkness of ignorance in the soul ; 2, the disease of evil desire in the flesh ; 3, death in both. Now to

heal these the medicine of the Body of Jesus has power; for, 1, it enlightens the darkness of ignorance; 2, it heals the disease of evil desire; 3, it triumphs by destroying death.

1. It enlightens the darkness of the mind: The Word was made flesh. He is the true light in sinless flesh; the great light ever shining, by which all darkness of ignorance is driven away.

2. Isaias healed King Ezechias of a sore wound which represents fleshly desire. The sweetness of Jesus heals us of such wounds as that.

3. When you say to our Lady that the fruit of her womb is blessed, it is so because that fruit of life saves us from everlasting death.

This threefold corruption and threefold medicine have been dwelt on at the beginning of the Sixth Meditation.

(2) As manna, the Body of Jesus has three effects: for the manna had a taste of, 1, wheat; 2, honey; 3, oil. Thus our Lord's Body works in us: 1, uprightness of life; 2, sweetness of heart; 3, love of our neighbour: the first being signified by the wheat, the next by the honey, and the last by the oil.

1. Wheaten bread is not only good and beautiful in itself, but also in its effects, for it makes our bodies comely; so the good and beautiful Body of Christ gives us uprightness of life.

2. Honey is sweet to the taste, but Jesus is far sweeter to the heart. As His brightness overflows and enlightens the mind, so His sweetness overflows and gladdens the heart. They who love Him are made like Him, that is, like Him who dwells in them.

3. Eliseus told the woman who was in debt to sell

the oil which God had given her by a miracle. The oil signifies brotherly kindness, which refreshes our neighbour, pays our debts, and feeds ourselves. You see the first in this, that she poured the oil into the vessels of her neighbours; the second in this, that by the oil she paid what she owed; the third in this, that she and her children lived by the oil.

Job speaks of the rock pouring forth rivers of oil, that is, of our hearts pouring forth kindness and love for our neighbour.

(3) As the Eucharist, that is, good grace, our Lord's Body has three effects; for grace, as the Doctors say, is the influx of the Divine goodness into the soul, by which it is made like God, pleasing to Him, and worthy of eternal life. So the Body of Jesus makes the soul: 1, like God; 2, dear to God; 3, gives it life with God for ever.

1. It makes us partakers of the Divine Nature: that is, like God by true goodness.

2. The soul, fed with the Body and Blood of Jesus, is made very beautiful, and therefore very dear to God.

3. By this Body of God, sacramentally or spiritually received, we are raised at the last day and brought safely to Heaven.

The Voice of the Holy Ghost

(1) About the medicine of the soul; The Most High hath created medicines out of the earth, and a wise man will not abhor them. *Eccclus.* xxxviii. 4.

1. *It lightens our darkness; I have prepared a lamp for My anointed. Ps.* cxxxi. 17.

My eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples ; a light to the revelation of the Gentiles, and the glory of Thy people Israel. *St. Luke* ii. 30-32.

The people that walked in darkness have seen a great light ; to them that dwelt in the valley of the shadow of death light is risen. *Is.* ix. 2.

The Lord is my light and my salvation : whom shall I fear ? *Psa.* xxvi. 1.

Come ye to Him and be enlightened. *Psa.* xxxiii. 6.

Rise, thou that sleepest, and arise from the dead, and Christ shall enlighten thee. *Eph.* v. 14.

2. *It heals bad desires* ; Isaias had ordered that they should take a lump of figs and lay it as a plaster upon the wound, and that he (Ezechias) should be healed. *Is.* xxxviii. 21.

Have mercy on me, O Lord, for I am weak ; heal me, O Lord, for my bones are troubled. *Psa.* vi. 3.

3. *It destroys death* ; Elizabeth was filled with the Holy Ghost, and she cried with a loud voice and said, Blessed art thou among women, and blessed is the fruit of thy womb. *St. Luke* i. 41, 42.

O death, I will be thy death. *Osee* xiii. 14.

She is a tree of life to them that lay hold on her. *Prov.* iii. 18.

(2) **The Manna** ; To him that overcometh I will give the hidden manna. *Apoc.* ii. 17.

This is the Bread which cometh down from Heaven. *St. John* vi. 50.

The taste thereof was like to flour with honey. *Ex.* xvi. 31.

Thou didst eat fine flour and honey and oil. *Ezech.* xvi. 13.

By the fruit of their corn and wine and oil they are multiplied. *Ps.* iv. 8.

1. *Uprightness*; What is the good thing of Him, and what is the beautiful thing, but the corn of the elect? *Zach.* ix. 17.

2. *Sweetness of heart*; Eat honey, my son, because it is good, and the honeycomb most sweet to thy taste. *Prov.* xxiv. 13.

Bread from Heaven . . . having in it all that is delicious. *Wisd.* xvi. 20.

3. *Love of our neighbour*; Who will give me that I should be according to the months past, according to the days in which God kept me? As I was in the days of my youth, when God was secretly in my tabernacle . . . and the rock poured me out rivers of oil. *Job* xxix. 2, 4, 6.

There is a treasure to be desired, and oil in the dwellings of the just. *Prov.* xxi. 20.

She said to Eliseus, Thy servant, my husband, is dead, and thou knowest that thy servant was one that feared God; and behold the creditor is come to take my two sons to serve him. And Eliseus said, What wilt thou have me do for thee? Tell me, what hast thou in thy house? And she answered, I thy handmaid have nothing in my house but a little oil to anoint me. And he said to her, Go borrow of all thy neighbours empty vessels not a few. And go in, and shut thy door when thou art within, and thy sons; and pour out thereof into all those vessels, and when they are full take them away. So the woman went and shut the door upon her and upon her sons; and they brought her the vessels, and she poured in. And when the vessels were full, she said to her son, Bring

me yet a vessel ; and he answered, I have no more : and the oil stood. She came and told the man of God ; and he said, Go sell the oil and pay thy creditor ; and thou and thy sons live of the rest. 4 *Kings* iv. 1-7.

(3) **The Holy Eucharist** ; Hear in silence, and for thy reverence good grace shall come to thee. *Ecclus.* xxxii. 9.

1. *Likeness to God* ; Very great and precious promises, that by these you may be made partakers of the Divine Nature. 2 *St. Pet.* i. 4.

2. *Being dear to God* ; The vows of the just are acceptable. . . . He that followeth justice is beloved by Him. *Prov.* xv. 8, 9.

Thou shalt be called, My pleasure is in her. *Is.* lxii. 4.

A book of remembrance was written before Him for them that fear the Lord and think on His name. *Mal.* iii. 16.

The bridegroom shall rejoice over the bride, and thy God shall rejoice over thee. *Is.* lxii. 5.

The Lord thy God in the midst of thee is mighty, He will save ; He will rejoice over thee with gladness ; He will be silent in His love ; He will be joyful over thee in praise. *Soph.* iii. 17.

How beautiful art thou, My love, how beautiful art thou. . . . Thou art all fair, O My love. . . . Thou hast wounded My Heart, My sister, My spouse. . . . A garden enclosed is My sister, My spouse, a garden enclosed, a fountain sealed. *Cantic.* iv. 1, 7, 9, 12.

How beautiful are thy steps in shoes, O prince's daughter. . . . How beautiful art thou, and how comely my dearest in delights. . . . I am my Beloved's, and my

Beloved is mine. . . . In our gates are all fruits : the new and the old, my Beloved, I have kept for Thee. *Cantic.* vii. 1, 6, 10, 13.

3. *Eternal life* ; If thou wilt enter into life, keep the commandments. *St. Matt.* xix. 17.

They shall hear My voice, and there shall be one fold and one shepherd. *St. John* x. 16.

I will raise him up in the last day. *St. John* vi. 55.

Prayer.

O Blessed Trinity, Three Persons and One God, I am seeking now for the Living Bread that came down from Heaven. O the depths of the riches of Thy knowledge ; O Thy incomprehensible judgments ; O Thy unsearchable ways ! I bless Thee, O Father, and Thee, O Son, and Thee, O Holy Ghost. I praise Thee, O Blessed Trinity, and magnify Thee for ever and ever. In the confession of a true faith I acknowledge Thy glory, Eternal Trinity ; and in the power of Thy majesty I adore Thy unity. In this faith I draw near to Thee and kneel before Thy Altar, that Jesus may come to me in His most Holy Sacrament and dwell in me, and give me the fulness of His grace. Thou art the One God, Unity in Trinity and Trinity in Unity. Be present with me now, Thou Almighty One, Father, Son, and Holy Ghost ; be present with me and help me ; for Thou art the Lord, the God of Israel, my God, who alone doest great wonders, and alone dwellest in the inaccessible light. O, let all the earth be filled with Thy majesty, and let all souls be satisfied with Thy goodness. Have mercy on me, O my God, and bless me and feed me. Thou art my hope and my salvation, O Blessed Trinity. Free me

and save me, and give me life, O Blessed Trinity. O most Blessed God, fill my soul with love and light as I draw near to Jesus in the Blessed Sacrament. His throne is high and lifted up, and His glory fills the Temple. Before Him are the Seraphim. O Blessed Trinity, give me love, confidence, holy fear, faith, humility, cleanness of heart, forgivingness of spirit, that now I may receive Jesus with great joy. O Blessed Trinity : O Blessed Trinity.

Thanksgiving.

Thou art one in substance, O God, and three in Persons. O Almighty Father, with Thine Only-begotten Son and with Thy Holy Spirit, Thou art one God and one Lord. What I believe of Thee, that without difference of separation I believe of Thy Son and of Thy Holy Spirit. I adore Thee, Eternal God, in Trinity of Persons, in oneness of Essence, in sameness of Majesty. I bless Thee for all Thy glory, and I thank Thee for all Thy gifts. I thank Thee and bless Thee now for giving me Jesus in this most Holy Sacrament of Love.

Glory be to Thee, O Blessed Trinity, one God, for ever and ever. Praise and blessing and honour be to Thee, O Father, and to Thee, O Son, and to Thee, O Holy Ghost, for ever and ever. Praise and blessing be given to Thee by the mouths of all and by the hearts of all for ever and ever. Praise and adoration be given by all to Thee, O Father ; to Thee, O Word ; to Thee, O Paraclete. O Incarnate Word, with one supplication and with one act of worship I adore Thy Godhead, and the Human Nature which Thou hast

assumed ; for Thou art Emmanuel, God with us, the Word made flesh. With one adoration I adore Thee in Thy two natures and oneness of Person. Without confusion of Thy Godhead and Thy Humanity, I adore Thee, God, the Word Incarnate, with Thy Body and Soul, as Thy Holy Church has taught us from the beginning. Thou, Jesus, God and man, art Lord of all, the Second Person of the Ever-blessed Trinity. My Lord and my God and my Saviour, Thou hast come to me as the food of my soul, and I bless Thee and praise Thee. Thou art the Bread of Heaven, my Jesus, and I find Thee at this Table of God. Thou art the medicine of the soul, and I find Thee the true Manna in the Holy Eucharist. Enlighten me, my Jesus, and purify me, and save me from the second death. Make me upright, truthful, and just. Fill my heart with the sweetness of Thy presence. Give me brotherly love, and make me patient, meek, gentle, forgiving, kind, unsuspecting, and forbearing. Fill my heart with the charity which thinketh no evil. Make me like Thyself and dear to Thy Heart ; make me like God and dear to God ; and give me life for ever in Thy kingdom.

O Blessed Trinity, every good gift comes from Thee. From Thee and by Thee and in Thee are all things. Thy great gift is the living Body of Jesus. He has come to me. He is the Bread which stays my hunger. He is the Bread which strengthens and enlightens my soul. He is the Bread by which I live. O Blessed Trinity, evermore give me this Bread. O Blessed Trinity : O Blessed Trinity : O Blessed Trinity.

PART VII.

THE SEVENTH THING TO BE CHIEFLY NOTED ABOUT THE SACRAMENT OF THE BODY OF JESUS IS THE PRECIOUS BLOOD.

XXVII.

About the consideration of the Blood of Jesus in three ways; and here about the first way, as that Blood was shed on the Cross.

OUR Lord ever calls us to His life-giving banquet, in which He has made ready for us very precious meat and drink, that is, His own Body and Blood. We have already meditated on the Body of Jesus; we now go on to meditate on His Blood. We can do this in three ways: A, as that Blood is shed on the Cross for the salvation of all; B, as it is drunk by the faithful in the Holy Sacrament; C, as it is drunk spiritually apart from the Sacrament by the saved. The first way is considered in this Meditation and the next; the second way in the Twenty-ninth and Thirtieth Meditations; the third way in the last Meditation but one. In the first way it is commended to us by its preciousness beyond all price; in the second way by its manifold usefulness; in the third way by its spiritual sweetness. As to the first way it is ever to be kept in mind; in the second way it is ever to be adored; in the third way it is ever to be desired. Now we consider it as commended to us by its priceless worth.

A. About this preciousness four things have to be noted: (1) the proof of its pricelessness; (2) the

reason for paying so great a price ; (3)^y the greatness of the power of this Blood ; (4) the countless gathering of those that are redeemed by it.

The first two points we consider in this Meditation, and the other two in the next Meditation.

(1) There is the proof of the pricelessness of this Blood. This is shown in three ways : 1, by its virginal origin ; 2, by the great worth of its innocence ; 3, by its union with God.

1. The fruit of the vine, that is, of the Blessed Virgin, is grapes and wine, that is, the Body and Blood of Jesus. The wine of honour, therefore, born of the flower of the vine, is the Precious Blood of Jesus, drawn from a virginal source. Greatly indeed does it show us the worth and preciousness of the Blood of Jesus, that it took its beginning not as other blood from corruption, but from a virginal flower.

2. The more innocent that Blood is, the dearer it is and more precious. St. Peter contrasts the worthlessness of silver and gold with the preciousness of the Blood of Jesus, the sinless Lamb of God.

3. About the union of God and man Jeremias uses very strong words, saying that God has glued to Himself the whole house of Israel ; that is, He has joined inseparably to Himself the whole nature of man, soul, body, and blood. As man has soul and flesh and blood, the Son of God, in being incarnate for his salvation, assumed the soul and body and blood of man to Himself, and so united them to Himself and so glorified them that they are truly called the Soul and Flesh and Blood of God. The Blood of Jesus, therefore, being the Blood of God, is so precious that one drop has more power than the whole world.

(2) The next thing about the Precious Blood is the reason for paying so great a price for the redemption of men ; and this is threefold : 1, the necessity of paying so great a debt ; 2, the proof of great love ; 3, the recovery of the great good that had been lost.

1. The first reason for paying so great a price for man, that is, the Precious Blood of God, was the necessity of paying this great debt. The first man bound himself with the chain of a great debt ; for he was bound to make satisfaction to God for himself and the whole human race, because he had robbed and slain by eating the forbidden fruit, and so justly might have been cast with all his offspring into hell, till by a sufficient victim he should pay what was owed. For it is just that satisfaction should be made according to the greatness of the sin and the dignity of the offended majesty ; and this is seen by three steps : *a*, for a less fault, there is less satisfaction needed ; *b*, for a greater fault, a greater satisfaction ; *c*, for the greatest fault, the greatest satisfaction. Hence, in the law for the breaking of some commandments, it was decreed that some kind of animal should be offered or slain, and its blood poured forth ; whereas for a greater sin, or for manslaughter itself, the man who did it had to be slain and his blood poured forth. Hence, because of so many manslaughters of our first parent, who slew all men—for in him all die—and for the majesty of our most High Maker, which was hurt by this, it follows that there must be offered to God and slain, and its blood poured forth, a victim so precious, that at least it should be equal to all who were slain. Now, as such a one could not be found among creatures, it was needful for paying so great a debt and freeing man

from the prison of hell that one better than every creature, that is, the Son of God Himself, should become man, and be slain, and pour forth His Blood.

a. In the law there was a cleansing from uncleanness by blood, and no remission of sin without it, that there might ever be a prophecy of the Blood of the Lamb.

b. When one man shed the blood of another, there was no expiation but by the shedding of his blood, that it might be understood how needful was the shedding of the Blood of Jesus, our Elder Brother. We are saved from the wound and debt of eternal death by the price of blood.

c. St. Bernard says, 'The Son of God is bidden to be slain, that by the balsam of His Blood our wounds may be healed. See, O soul, how deep are those wounds for which our Lord Jesus Christ must in turn be wounded. Truly, if we had not been wounded to eternal death, the Son of God would never have died for us.

2. The next reason for so great a price is the proof of the strength of His love. The spirit which He breathed from His Body, the water which flowed from His side, and the Blood which He poured from His Heart are the witnesses of His very great love. St. Bernard says, 'Copious in truth is the redemption of Christ, for lavishly through five wounds of His Body He poured the stream of Blood, when one drop of that Blood would have been enough for the redemption of all our race; but it was thus given abundantly that the value of the lover might be known by the greatness of the gift. For, that He might show thee how He loved thee, He chose to save thee from

death in no other way but by dying for thee.' St. Augustin says, 'O my soul most precious, not redeemed by gold nor by riches, but by the Blood of a sinless Lamb; see what thou art worth, think of that which was given for thee. Do not give up to destruction thyself, for whom Christ shed His Precious Blood.'

3. The third reason for giving so great a price is the buying back again the lost good; and this is threefold: *a*, freedom from the slavery of the devil; *b*, an entrance to the kingdom of Heaven; *c*, the heritage of the sons of God.

a. They who feel the sinfulness of their own hearts, their poverty and weakness and nakedness before God, will know how to thank Jesus for giving them the freedom of God.

b. As Jesus, our High-Priest, went into the holy place, having redeemed us, so He has made us priests and has promised that He will make ready a home for us, and that where He is there we also shall be. St. Jerome says, 'The Blood of Christ is the key of Paradise.' In the Passion of our Lord, Heaven, which had been long shut, was opened by the price of Blood that had been paid. One of the soldiers opened the side of Jesus; and on this it is said, 'He has used a word for those that watch to understand; he does not say "wounded," but "opened," for there a door of life was opened whence came the Sacraments of the Church, and without these there is no entrance to eternal life. His Blood was poured forth for the forgiveness of sin, and water for our washing; because the race of men, shut out from Paradise by the debt of sin and its hideousness, could only find a way of return when their debt was forgiven by the Blood of Christ, and when

they in the water of Baptism were washed from the filth of sin.'

c. In the old law a brother could redeem the possessions of a brother; and thus the inheritance which a man could not recover for himself might be brought back to him by another. A penitent thief once hung near Jesus on the Cross, and was with Him that day in Paradise.

The Voice of the Holy Ghost

About the Blood of Jesus; Drink the wine that I have mingled for you. *Prov.* ix. 5.

They sung a new canticle, saying, Thou art worthy, O Lord, to take the book and to open the seals thereof; because Thou wast slain and hast redeemed us to God in Thy Blood, out of every tribe and tongue and people and nation. *Apoc.* v. 9.

This is He that came by water and Blood, Jesus Christ; not by water only, but by water and Blood: and it is the Spirit which testifieth that Christ is the truth. 1 *St. John* v. 6.

He saith to them, My chalice indeed you shall drink. *St. Matt.* xx. 23.

(1) **The proof;** 1. *The virginal origin of this Blood;* As the vine I have brought forth a pleasant odour, and my flowers are the fruit of honour and riches. I am the mother of fair love. *Ecclus.* xxiv. 23, 24.

The Lord Himself shall give you a sign; behold, a Virgin shall conceive, and bear a Son. *Is.* vii. 14.

2. *Its innocence;* They will hunt after the soul of the just, and will condemn innocent blood. *Ps.* xciii. 21.

Knowing that you were not redeemed by corruptible things . . . but with the precious Blood of Christ, as of a lamb unspotted and undefiled. 1 *St. Pet.* i. 18, 19.

3. *Its union with God* ; As a girdle sticketh close to the loins of a man, so have I brought close to Me all the house of Israel and all the house of Judah, saith the Lord, that they might be My people, for a name and for a praise and for a glory. *Jerem.* xiii. 11.

Because the children were partakers of flesh and blood, He also Himself in like manner hath been partaker of the same. *Heb.* ii. 14.

Take heed to yourselves and to the whole flock wherein the Holy Ghost hath placed you bishops, to rule the Church of God which He hath purchased with His own Blood. *Acts* xx. 28.

(2) **The reason** ; 1. *Necessity of paying debt* ; a. *Small transgressions* ; If any one sin through ignorance, and do one of those things which by the law of the Lord are forbidden, and being guilty of sin shall understand his iniquity, he shall offer of the flocks a ram without blemish to the priest. *Lev.* v. 17, 18.

Almost all things according to the law are cleansed with blood, and without the shedding of blood there is no remission. *Heb.* ix. 22.

b. *Blood-shedding* ; Whosoever shall shed man's blood his blood shall be shed, for man was made to the image of God. *Gen.* ix. 6.

Defile not the land of your habitation, which is stained with the blood of the innocent ; neither can it otherwise be expiated but by his blood that hath shed the blood of another. *Numb.* xxxv. 33.

c. *The sin to death* ; I will deliver them out of the

hand of death : I will redeem them from death. *Osee* xiii. 14.

If we confess our sins He is faithful and just to forgive us our sins, and to cleanse us from all iniquity.

1 *St. John* i. 9.

My little children, these things I write to you that you may not sin. But if any man sin we have an advocate with the Father, Jesus Christ the just ; and He is the propitiation for our sins : and not for ours only, but also for those of the whole world. 1 *St. John* ii. 1, 2.

2. *The proof of love in the price paid ;* There are three that give testimony on earth : the spirit and the water and the blood ; and these three are one. 1 *St. John* v. 8.

With the Lord there is mercy, and with Him plentiful redemption ; and He shall redeem Israel from all his iniquities. *Ps.* cxxix. 7, 8.

Israel was a child, and I loved him. *Osee* xi. 1.

With everlasting kindness have I had mercy on thee, saith the Lord thy Redeemer. *Is.* liv. 8.

3. *Recovery of good lost ; a. Freedom from the slavery of the devil ;* The Lord hath redeemed Jacob, and hath delivered him out of the hand of one that was mightier than he. *Jerem.* xxxi. 11.

Jesus answered them, Amen, amen I say unto you, that whosoever committeth sin is the servant of sin. Now the servant abideth not in the house for ever ; but the son abideth for ever. If therefore the son shall make you free, you shall be free indeed. *St. John* viii. 34-36.

b. *Entering the Heavenly Kingdom ;* Christ being come a High-Priest of the good things to come

by His own Blood entered once into the holies, having obtained eternal redemption. *Heb.* ix. 11, 12.

Having, therefore, brethren, a confidence in the entering into the holies by the Blood of Christ, a new and living way which He hath dedicated for us through the veil, that is to say, His Flesh, and a High-Priest over the house of God, let us draw near with a true heart in fulness of faith. *Heb.* x. 19-22.

After they were come to Jesus, when they saw that He was already dead they did not break His legs. But one of the soldiers with a spear opened His side, and immediately there came out Blood and water : and he that saw it hath given testimony, and his testimony is true ; and he knoweth that he saith true, that you also may believe. *St. John* xix. 33-35.

c. The heritage of the sons of God ; If thy brother being impoverished sell his little possession, his kinsman if he will may redeem what he has sold. *Lev.* xxv. 25.

If thou have a faithful servant let him be to thee as thy own soul ; treat him as a brother ; because in the blood of thy soul thou hast gotten him. *Eccclus.* xxxiii. 31.

N. *The penitent thief ;* He said to Jesus, Lord, remember me when Thou shalt come into Thy kingdom. And Jesus said to him, Amen I say to thee, this day thou shalt be with Me in Paradise. *St. Luke* xxiii. 42, 43.

Prayer.

O Holy Ghost, give me a great love of the Blood of Jesus : and give me also great confidence in it, and

by its great peace and joy. Let that Blood cleanse me from all my sins, and make me pleasing to God and dear to Him. Let me drink of that Blood of Jesus, with desire and love, in this most Holy Sacrament. Sprinkle my soul more and more with this Blood, for it is the dew of the light. Though I have been slain by sin, though I have been dead in sin, let me rise and live again in Thee, O most Blessed Spirit. Thou, in Thy love, wilt give me back the years that the cankerworm and the caterpillar have destroyed. I wish to live every day more in the kingdom of God. That kingdom is justice and peace and joy in Thee, O Holy Ghost. Make me understand better the preciousness of the Blood of God, in its virginal spring, in its innocence, in its union with the Word. As the Soul of Jesus and the Body of Jesus are hypostatically joined to His Divine Person, so also is His Blood. Make me understand the greatness of the guilt which needed so great a price. O Blood of my Jesus, wash me and cleanse me and hallow me more and more. O Spirit of grace, from the slavery of the devil that Blood has brought me; into the kingdom of light that Blood has led me; a heritage of ceaseless joy that Blood has given me. I long to love it always, and always to love it more. O Holy Ghost, let my soul be steeped in the Blood of Jesus: let it be like a lily of the valley drenched with dew in the noontide sun.

Now I am going to receive that Blood at the Altar. Jesus is offered now for me in the Sacrifice of the Mass, and yet dieth no more. Let me be drawn to Him, as the thief near His Cross was drawn to Him; and let me so love Him now, and so live by Him the

hidden life in God, that He may remember me always till I see Him in His kingdom.

XXVIII.

About the two other things to be noted with regard to the preciousness of the Blood of Jesus.

A. (3) The third point to be chiefly noted about the preciousness of this Blood, as poured forth on the Cross, is the greatness of its might; and this is seen in three things: 1, in the destruction of the devil; 2, in the redemption of the world; 3, in reconciliation with God.

1. What Job says of Leviathan may be interpreted thus: Leviathan is the devil, and the hook in his food, with which he is drawn up, is the Son of God, hidden in His assumed human nature. With that hook the devil was caught and deceived: for in daring to gnaw to death the Flesh of the sinless Lamb on the Cross, and to pour forth its Blood unjustly, the hidden hook of the Godhead pierced his power and destroyed it. Next, the destruction of the great dragon in Babylon, with pitch and fat and hair by Daniel, is interpreted thus: The pitch and the hair signify the likeness of sinful flesh; and the fat signifies the Blood of Jesus. The lump into which they were made up signifies the holy limbs of Jesus put into the power of the enemy. While he unjustly seeks to devour these things, his power is justly destroyed.

2. It is by the Blood of Jesus that we are redeemed, and therefore the Church sings in the *Te Deum*: 'We pray Thee, therefore, help Thy servants, whom Thou hast redeemed by Thy Precious Blood.'

N. Of both these together St. Augustin says, 'What did the Redeemer do to our enslaver? He made His Cross a trap for him, and put there as bait His Body and Blood. Then, because the Evil One poured forth the Blood of one who was not a debtor, he was commanded to give back the debtors to freedom. Hence the Church sings, "O glorious Cross, on which the devil was crushed, and on which the world was redeemed by the Blood of Christ."' "

3. It is Jesus who has made peace between God and man. He is the Head of the Church, and made this peace by the Blood of His Cross. Hence after His Passion and Resurrection He showed to His disciples His pierced hands and sides, and gave them His peace. Now this peace, that is, this reconciliation with God, is brought about by the Blood of Jesus in a threefold way: *a*, because of the sufficient price which by it He paid for our debts; *b*, because of the most burning love which He showed by this deed; *c*, because of the beauty by which it made us pleasing to God.

a. He paid what He did not take away, that is, He paid for our peace and our ransom the price of His Blood.

b. Jesus, because of His great love for us, gave Himself on the Cross to reconcile us to God. For this He offered His own Blood and gave His life.

c. From being culprits we are made just, and from being foul we are made fair, by Jesus, our Redeemer. When He poured water into the basin and began to wash the feet of His disciples, He showed us how He washes our souls with His Blood, making us fair in His eyes and dear to God. It is, indeed, true: God

has washed sinners in His own Blood; has made them pleasing to Himself; and has so reconciled them to Himself that He has set them as princes in His own kingdom.

(4) The fourth thing to be noted about our Lord's Blood is the countless gathering of the Redeemed. Three great armies have been redeemed by that Blood: 1, His open enemies; 2, the ancient just; 3, His doubtful friends. The first are saved from the fetters of sin; the second from Limbus; the third from doubtfulness of faith. Because of this He poured forth His Blood from three places: 1, from His hands; 2, from His feet; 3, from the wound in His side.

1. He shed the Blood from His hands for two reasons: *a*, to loose sinners from the chains of sin by the might of that Blood; *b*, having forgiven them, to bring them back to Himself.

a. St. Augustin says, 'Christ shed His Blood to take away our sins. For that by which the devil held us fast was taken away by the Blood of the Redeemer. Now, we were held fast by nothing but by the chain of our sins.'

b. He brings them back forgiven. Jesus stretched forth His hands on the Cross, and held them out dripping with Blood. Thus He broke off the fetters of the wicked; and still with a bleeding hand He draws back the sinner who is flying from Him.

2. He shed His Blood from His feet to show that He would, *a*, save the ancient just from Limbus; *b*, bring them safely to the heavenly country.

a. The tree and the crookedness of the tree signify the Passion of Jesus on the wood of the Cross. There He truly treads in the wine-press, pouring forth with

His feet the blood of the grape, and thus He makes many glad. Jesus, therefore, trod the wine-press for the virgin of Juda, when He shed His Blood in anguish on the Cross, and gladdened the just, who had an incorruptible faith, by bringing them from Limbus. The water that they did not have there is the heavenly bliss.

b. Bringing them from Limbus, He takes them to Heaven. He did not enter Heaven alone, but had with Him a great army of the just, a victorious host whom He had brought from the grave. By the strength of His arm He had saved them.

3. He poured His Blood from the wound in His side and Heart for life and warmth. He has disciples doubtful in the faith, and many others greatly tempted as to faith and morals, that is, as to the things they must believe and the things they must do. These are cold and as it were dead. But He does two things: *a*, He warms them and gives them life; *b*, when they live again by His Blood He shows them the heavenward road, that they may run swiftly after Him.

a. For this reason His side was opened, in which is the life of man, that He may warm the cold in faith and quicken to a holy life those that are as good as dead. So He was made like a pelican in the desert. Now, it is said of the pelican that she feeds her young ones with her blood. Jesus, with the Blood of His Heart, helps the cold in faith and the dead in sins.

b. To those who live again by His wound He shows the road to Heaven, and teaches them that they must follow it. He calls to the soul to look at Him wounded for it, to see His Blood, and to follow Him. He showed His wounds to His disciples after His resurrection, not

only that He might strengthen them in faith, but also that He might teach them about the sufferings through which they must go. Fly, therefore, from delights of the flesh, and follow Jesus in His Passion. Ask Him to go before you, that by His wounded Heart and Blood-sprinkled footsteps He may show you the road in which the wayfarers cannot err, and give you strength to walk in it till you know Him as you are known, and drink in the pleasures at His right hand for evermore.

The Voice of the Holy Ghost

(3) About the might of the Blood of Jesus; He hath loved us and washed us from our sins in His own Blood, and hath made us a kingdom and priests to God and His Father: to Him be glory and dominion for ever and ever. Amen. *Apoc.* i. 5, 6.

1. *The destruction of the devil*; Canst Thou draw out the Leviathan with a hook, or canst Thou tie his tongue with a cord? . . . Lay Thy hand upon him; remember the battle, and speak no more. *Job* xl. 20, 27.

Daniel said, I adore the Lord my God, for He is the living God; but that (the dragon) is no living god. But give me leave, O king, and I will kill this dragon without sword or club. And the king said, I give thee leave. Then Daniel took pitch and fat and hair and boiled them together, and put them in the dragon's mouth; and the dragon burst asunder. And he said, Behold him whom ye worshipped. *Dan.* xiv. 24-26.

2. *The redemption of the world*; You are bought with a great price. Glorify and bear God in your body. *1 Cor.* vi. 20.

In Him we have redemption through His Blood, the forgiveness of sins according to the riches of His grace. *Eph.* i. 7.

You were not redeemed by corruptible things like gold or silver but with the Precious Blood of Christ, as of a lamb unspotted and undefiled. *1 St. Pet.* i. 18, 19.

N. *Both together* ; It behoved Him in all things to be made like His brethren, that He might become a merciful and faithful High-Priest before God, that He might be a propitiation for the sins of the people. *Heb.* ii. 17.

3. *Reconciliation with God* ; Now in Christ Jesus, you who sometime were afar off are made nigh by the Blood of Christ, for He is our peace. *Eph.* ii. 13, 14.

He is the Head of the Church, . . . making peace by the Blood of His Cross, both as to the things on earth and the things that are in Heaven. *Col.* i. 18, 20.

a. The sufficient price ; They are multiplied above the hairs of My head who hate Me without cause. . . . Then did I pay that which I took not away. *Ps.* lxxviii. 5.

This is My Blood of the new testament, which shall be shed for many unto the remission of sins. *St. Matt.* xxvi. 28.

b. His most gracious love ; Walk in love, as Christ also hath loved us, and hath given Himself for us, an oblation and a sacrifice to God for an odour of sweetness. *Eph.* v. 2.

Noe was found perfect, just, and in the time of wrath he was made a reconciliation. *Ecclus.* xlv. 17.

c. The beauty of grace ; God commended His love towards us, in that when we were sinners, according to

the time, Christ died for us; much more therefore, being justified by His Blood, shall we be saved from wrath through Him. For if when we were enemies we were reconciled to God by the death of His Son, much more being reconciled we shall be saved by His life. And not only so, but also we glory in God, through our Lord Jesus Christ, by whom we have now received reconciliation. *Rom. v. 8-11.*

To all that are at Rome, the beloved of God called to be Saints, grace to you, and peace from God our Father, and from the Lord Jesus Christ. *Rom. i. 7.*

Jesus knowing that His hour was come, that He should pass out of this world to the Father, having loved His own who were in the world, He loved them to the end. . . . Knowing that the Father had given all things into His hands, and that He came from God, and goeth to God, He riseth from supper, and layeth aside His garments, and having taken a towel, girded Himself. After that He putteth water into a basin, and began to wash the feet of the disciples, and to wipe them with the towel wherewith He was girded. *St. John xiii. 1-5.*

Grace be unto you and peace . . . from Jesus Christ, who is the faithful witness, the first begotten of the dead, and the Prince of the kings of the earth; who hath loved us, and washed us from our sins in His own Blood, and hath made us a kingdom and priests to God and His Father. *Apoc. i. 4-6.*

(4) The Redeemed; 1. *Open enemies: His hands; a. Forgiveness;* He stretched out His hand to make a libation, and offered of the blood of the grape. He poured out at the foot of the Altar a divine odour to the most high prince. *Ecclus. l. 16, 17.*

b. Sinners brought back ; I have blotted out thy iniquities as a cloud, and thy sins as a mist ; return to Me, for I have redeemed thee. *Is.* xliv. 22.

2. *The ancient Just : His feet ; a. Brought from Limbus ;* The Lord hath taken away all my mighty men out of the midst of me ; . . . the Lord hath trodden the wine-press for the virgin daughter of Juda. *Lam.* i. 15.

Thou also by the Blood of Thy testament hast sent forth Thy prisoners out of the pit, where is no water : return to the stronghold, ye prisoners of hope. *Zach.* ix. 11, 12.

b. Taken to Heaven ; He entered once into the holies, having obtained eternal redemption. *Heb.* ix. 12.

Thou hast ascended on high, and hast led captivity captive, and hast received gifts in men. *Psa.* lxxvii. 19.

Who is this that cometh from Edom, with dyed garments from Bosra : this beautiful One in His robe, walking in the greatness of His strength? *Is.* lxiii. 1.

3. *Doubtful friends : The wound in His side and Heart ; a. He gives life to dead souls ;* One of the soldiers with a spear opened His side. *St. John* xix. 34.

I am become like a pelican of the wilderness. *Psa.* ci. 7.

The King of Israel stood in his chariot against the Syrians : and he died in the evening, and the blood ran out of the wound. *3 Kings* xxii. 35.

The blueness of a wound shall wipe away evils. *Prov.* xx. 30.

Thy wound is grievous. *Nah.* iii. 19.

Woe is me for my destruction : my wound is very grievous. *Jer.* x. 19.

I have wounded thee with a wound of an enemy. *Jer.* xxx. 14.

I will close up thy scar, and will heal thee of thy wounds, saith the Lord. *Jer.* xxx. 17.

A certain Samaritan, being on his journey, came near him; and seeing him was moved with compassion; and going up to him, bound up his wounds, pouring in oil and wine. *St. Luke* x. 33, 34.

b. He shows them the way to Heaven; Thou hast wounded My Heart, My sister, My spouse. *Cantic.* iv. 9.

When He had said this He showed them His hands and His side. The disciples therefore were glad when they saw the Lord. *St. John* xx. 20.

Unto this you are called; for Christ also suffered for us, leaving you an example that you should follow His steps. 1 *St. Pet.* ii. 21.

Jesus also, that He might sanctify the people by His own Blood, suffered without the gate. Let us go forth therefore to Him without the camp, bearing His reproach. For we have not here a lasting city, but we seek one that is to come. *Heb.* xiii. 12-14.

Flee away, O My beloved, and be like to the roe and to the young hart upon the mountains of aromatical spices. *Cantic.* viii. 14.

A path and a way shall be there, and it shall be called the holy way; the unclean shall not pass over it: and this shall be to you a straight way, so that fools shall not err therein. *Is.* xxxv. 8.

We see now through a glass in a dark manner, but then face to face. Now I know in part, but then I shall know even as I am known. 1 *Cor.* xiii. 12.

Prayer.

My Jesus, Thy Soul was once sorrowful even unto death : now it is without sorrow, where sorrow cannot be. As Thy great prophet has told us, because it has laboured it is saturated with joy. To-day is for evermore the day of the gladness of Thy Heart. Thy Soul is the most beautiful soul that God has ever made ; and it is the strongest soul. He has given Thee wisdom to judge Thy people. He has filled Thee with the fulness of grace. As the Godhead dwells bodily in Thee, giving Thy Soul the holiness of the hypostatic union, so, that Thou mayest be truly man, Thy Soul has a created holiness by the sanctification of the Holy Ghost. I adore the love with which Thy uncreated Spirit loves Thy created Soul. I adore the Holy Ghost dwelling in Thy Soul as His most chosen sanctuary. I adore the Father, and Thyself, the Word, and Thy Holy Spirit, loving Thy Soul, and making in it an abode of peace, which passeth not away. With one act of adoration I adore Thy Godhead, and the Soul which Thou didst assume to a personal union with Thyself. O most glorious Soul of my Saviour : O strongest Soul : O wisest Soul : O most loving Soul. In a few moments, my Jesus, Thy Soul will come to me in the Sacrament of Thy Body and Blood. O, bind me, tie me, fasten me to Thyself, that I may cling to Thee ceaselessly, and never be torn from Thee, nor tear myself from Thee again. O most Holy Soul of God, I draw near to the Table of Heaven in the splendour of Thy light.

XXIX.

About the Blood of Jesus in the second way, that is, as received in the most Holy Sacrament.

B. We have considered in the last two Meditations the priceless preciousness of the Blood of Jesus, as He shed it in the day of the agony of His Heart on the Cross. Now we think of it as it is drunk by the faithful in the Blessed Sacrament; and about this three things have to be thought of: (1) why the Holy Sacrament is given under two species; (2) why the people do not receive the Blood of Jesus under the species of wine as the priests do; (3) what is the benefit of the Blood of Jesus as His people receive it at the Altar.

(1) The twofold species of food and drink, that is, of bread and wine, is ordained for three reasons: 1, for the fulfilling of this kingly banquet; 2, for the redemption of our bodies and souls together, and for their nourishment together; 3, to set always before us the memory of the Passion of our Lord in a clearer way.

1. The great feast of Assuerus in the third year of his reign may be taken as teaching us about the feast which our King makes. He does this not in the first year nor the second year, that is, not before the law nor under the law, but in the third year, that is, the law of grace. Now for His faithful, great and little, He ever sets forth a banquet of food and drink. To show the beauty and perfection of His Feast and His Table, He gives us the Holy Sacrament under the species of bread and wine together. For if either of

these were wanting a banquet would not be greatly praised.

2. Melchisedech offered bread and wine for a token, signifying the redemption of our bodies in the bread, and in the wine the redemption of our souls. The Master, in the fourth chapter of the Sentences, says, 'Why is the Sacrament of the Altar taken under two species, when in each Christ is whole? It is indeed to show that He assumed our whole human nature, body and soul, and that He redeemed the whole. The bread is referred to the flesh which it nourishes, and the wine to the soul; . . . for in the blood is the life. Hence if it were only taken under one species it would be signified to have power only for one, that is, for body or soul, and not for both together : ' as indeed it has.

3. You drink His Blood in the Sacred Host in memory of His Passion. For the Passion of Jesus is brought more vividly before our minds by thoughts of His Blood than by thoughts of His Body. The blood in Egypt was for a sign. As the lamb without blemish was slain for the bringing Israel out of Egypt, so the Blood of Jesus is the proper and express memorial of His Passion. When the Moabites saw the waters red, they knew that, after fighting, the kings had been slain. Jesus is the King of the humble, and the devil is king of the children of pride. Jesus was grievously wounded in His Passion, when He saved His servants from the slavery of the devil. In this battle Jesus was wounded to death; but by death He destroyed him who had power of death, that is, the devil. When He was carried out of the battle dead He was the conqueror for evermore in His high places.

(2) The people do not receive the Precious Blood under the species of wine for a threefold reason : 1, we must have a fitting vessel to hold the Precious Blood ; 2, we must avoid the danger of spilling it, because of the crowds that gather round the Altar ; 3, we must guard against error in the faith.

1. The vessel in which wine is kept needs to be more carefully prepared than that which is made for bread, so it is granted only to priests to receive the Precious Blood under the species of wine ; for they are, as it were, the vessels of the Lord specially consecrated for this, bound by holy religion, and adorned with the beauty of virtue. Hence in Scripture they are likened to a chosen vessel in three ways : *a*, to a consecrated Altar ; *b*, to a bowl with bands ; *c*, to a cup of gold.

a. The priest ought to be a vessel specially consecrated and specially holy. He ought also to be an Altar worthy of receiving the Blood of our Lord. It is said, 'The Altar of the holocaust signifies the life of the just, who daily crucify their flesh with its affections and desires, and offer themselves a living sacrifice to God. The Altar of the holocausts is the pure faith, the true doctrine, and the good lives of the ministers of Christ.'

b. Moses put half of the blood of the victims in bowls. The bowl is a vessel for wine, bound round about with many bands, signifying the life of religious priests, guarded by virtues, and fit to receive the Blood of the Lord. The Holy Ghost tells us to put our feet into the fetters of Wisdom, and our necks into her chains, promising that these chains will be to us the beauty of life and salvation. Religiousness guards the heart and gives it great gladness.

c. The priest should be like a vessel of solid gold, adorned with every precious stone, that is, with every kind of virtue. It is said, 'Such a chosen vessel is needed to receive the Blood of Jesus under the species of wine.'

2. We must avoid the danger of spilling the Precious Blood; and there would be danger of this, because of the crowds that gather round the Altar. Hence it is that our Lord at the Last Supper gave to His Apostles, who were His priests, and few in number, not only His Body under the species of bread, but also His Blood under the species of wine; but to the crowd of men in the desert He gave bread without drink.

3. We must avoid the danger of error. If an ignorant people were to receive the Holy Blood under the species of wine, they could be hardly got to believe that it is also under the species of bread, whereas it is in deed and in truth under each species. As under the species of the consecrated wine there is the Blood of Jesus by transubstantiation, so there is His Body by annexion; and as under the species of bread there is the Body of Jesus by transubstantiation, so there also truly is His Blood by annexion. For these two things, the Body of Jesus and His Blood, nay, these four things, His Body and Blood and Soul and Godhead, can now never again be separated. Hence as the priest receives the Blood of Jesus sacramentally from the chalice, so the people receive it concomitantly* under the species of bread from the very Body

* St. Thomas here uses the word 'intellectualiter,' and further on, in the Thirty-second Meditation, the word 'intellectualis.' I have translated these words by 'concomitantly,'

of Jesus ; and it is just as profitable to them and just as sweet as it is to the priests, who receive it under the species of wine in the chalice. When the Bride says that her Beloved is a cluster of cyprus to her, she means that two things are in the cluster. There is the grape, that is, the Body of Jesus for food, and from the grape flows the sweetness of His Blood for drink. By this refreshing drink our Lord strengthens our souls till He brings them to everlasting life.

and by 'way of natural concomitance;' for this seems to me to express most clearly to us the meaning of the Angelic Doctor. By the word 'intellectualiter' he means that we know by the principles of the Faith that we receive the Blood of Jesus with His Body, because we know the true doctrine of Transubstantiation, as he has explained it according to the teaching of the Church. St. Thomas takes care to say that the Blood of Jesus is as profitable to the faithful, and as sweet when they drink it with His Body, as it would be if they received it sacramentally from the chalice. So His Body in the holy chalice is as sweet and as profitable to priests as it is when they receive it sacramentally in the Sacred Host. If you dwell on this doctrine and ponder it in your hearts, you will see that it is a light-giving doctrine, and that it shows you much of the sweet wisdom of Jesus in the Blessed Sacrament and of the hidden wonders of Transubstantiation.

Again: wherever our Lord's Body is, there also is His Blood ; and wherever His Blood is, there also is His Body; for 'Christ, rising again from the dead, dieth now no more' (Rom. vi. 9). The word that St. Thomas uses to teach this truth is 'annexion.' The words commonly used now are 'connexion,' or 'natural concomitance.'

We must also remember that wherever our Lord's Body and Blood are, there is His Soul; and that wherever His Soul is, there are His Body and Blood.

His Body and Blood and Soul are always hypostatically united to His Divine Person, that is, the Person of the Word, the Only-begotten Son of the Father.

The Voice of the Holy Ghost

About the Blood of Jesus; Taking the chalice He gave thanks, and gave to them, saying, Drink ye all of this; for this is My Blood of the new testament, which shall be shed for many for the remission of sins. *St. Matt.* xxvi. 27, 28.

Having taken the chalice, giving thanks He gave it to them; and they all drank of it. And He said to them, This is My Blood of the new testament, which shall be shed for many. *St. Mark* xiv. 23, 24.

(1) **Bread and wine;** 1. *A kingly feast*; In the third year of his reign he (Assuerus) made a great feast for all the princes and for his servants. . . . They that were invited drank in golden cups, and the meats were brought in divers vessels one after the other. Wine also in abundance, and of the best, was presented, as was worthy of a king's magnificence. *Esth.* i. 3, 7.

2. *Redemption of body and soul*; Melchisedech, the King of Salem, bringing forth bread and wine, for he was the priest of the Most High God, blessed him and said, Blessed be Abram by the Most High God who made heaven and earth. *Gen.* xiv. 18, 19.

The Lord hath sworn, and He will not repent, Thou art a priest for ever according to the order of Melchisedech. *Ps.* cix. 4.

3. *The memory of His Passion*; In like manner also the chalice, after He had supped, saying, This chalice is the new testament in My Blood; this do ye, as often as ye shall drink, for the commemoration of Me. *1 Cor.* xi. 25.

The blood shall be to you for a sign in the houses

where you shall be ; and I will see the blood, and will pass over you. *Ex.* xii. 13.

They rose early in the morning, and the sun being now up and shining upon the waters, the Moabites saw the waters over against them red like blood. And they said, It is the blood of the sword ; the kings have fought among themselves. *4 Kings* iii. 22, 23.

He beholdeth every high thing ; He is king over all the children of pride. *Job* xli. 25.

N. *The kings* ; He hath gathered together his fury against Me, and threatening Me he hath gnashed with his teeth upon Me ; My enemy hath beheld Me with terrible eyes. . . . He hath taken Me by My neck, and hath broken Me, and hath set Me up to be his mark. He hath compassed Me round about with his lances. . . . He hath torn Me with wound upon wound, and hath rushed in upon Me like a giant. *Job* xvi. 10, 13-15.

Arise, arise, put on thy strength, O arm of the Lord ; arise as in the days of old, as in the ancient generations. Hast Thou not struck the proud one and wounded the dragon ? Hast Thou not dried up the sea, the water of the mighty deep ? Hast Thou not made the depth of the sea a way, that Thy ransomed might pass over ? *Is.* li. 9, 10.

Turn thy hand and carry me out of the army, for I am grievously wounded. And the battle was fought that day : and the King of Israel stood in his chariot against the Syrians, and in the evening he died ; and the blood ran out of the wound into the midst of the chariot. *3 Kings* xxii. 34, 35.

He, the Conqueror, will lead me upon my high places singing psalms. *Hab.* iii. 19.

That through death He might destroy him who had the empire of death, that is to say, the devil. *Heb. ii. 14.*

(2) **Communion in one kind**; 1. *A fitting vessel*;
a. A consecrated Altar; The blood of thy victims thou shalt pour on the Altar, and the flesh thou thyself shalt eat. *Deut. xii. 27.*

Thy Altars, O Lord of hosts, my King and my God. Blessed are they that dwell in Thy house, O Lord; they shall praise Thee for ever and ever. *Ps. lxxxiii. 4, 5.*

b. A bowl with bands; Then Moses took half of the blood and put it into bowls; and the rest he poured upon the Altar. *Ex. xxiv. 6.*

Put thy feet into her (Wisdom's) fetters, and thy neck into her chains. . . . Then shall her fetters be a strong defence for thee and a firm foundation, and her chain a robe of glory. For in her is the beauty of life, and her bands are a healthful binding. Thou shalt put her on as a robe of glory, and thou shalt set her upon thee as a crown of joy. *Ecclus. vi. 25, 30-32.*

The fear of the Lord is the religiousness of knowledge. *Ecclus. i. 17.*

c. A golden cup; As a massive vessel of gold adorned with every precious stone. *Ecclus. l. 10.*

2. *Few and many*; When evening was come, He cometh with the Twelve: and when they were at table and eating, Jesus saith, Amen I say to you, one of you that eateth with Me shall betray Me. *St. Mark xiv. 17, 18.*

The men sat down, in number about five thousand. And Jesus took the loaves, and when He had given thanks He distributed to them that were sat down; in

like manner also of the fishes as much as they would.
St. John vi. 10, 11.

3. *Danger of error* ; A cluster of cyprus my Love is to me. *Cantic*. i. 13.

The Lord alone was his leader. . . . He set him on a high land . . . that he might drink the purest blood of the grape. *Deut.* xxxii. 12-14.

My Blood is drink indeed. . . . He that . . . drinketh My Blood abideth in Me and I in him. *St. John* vi. 56, 57.

Thanksgiving.

O Jesus, Thou hast destroyed Leviathan and the dragon, for Thou hast taken our nature and hast redeemed us by Thy Blood. O Jesus, Thou art our peace. Thou hast made peace by the Blood of Thy Cross. Being justified in Thy Blood, we receive reconciliation from Thee. We adore Thy Blood flowing from the wounds in Thy hands and feet and side.

Thou hast trodden the wine-press for me. I come to Thee, for Thou hast redeemed me. Thou art my beautiful One, and my loved One, walking in the greatness of Thy strength. Thou comest to my heart from Edom, with Thy dyed raiment from Bosra. Thou comest to me in Thy white raiment that is sprinkled with Blood. Thou hast come to me now in Thy Sacrament of Love. I bless Thee and praise Thee and thank Thee, with all my soul, O King and Spouse and God. Coming to me now, Thy Five Wounds are on Thy Body, but pain and sorrow can fall on Thee no more. The glittering lance does not sink into Thy side. Thy people love Thee and adore Thee and rejoice in Thy light. For Thee the winter is past,

and the rain over and gone. O King of my heart, what a feast is Thine which Thou ever makest for Thy princes and Thy children. There is abundance of corn and wine, the wheat of the elect and the wine of virgins. The plenteousness of Thy heavenly banquet is worthy of Thy magnificence and love.

Let me be a golden vessel for Thee, studded with precious stones. By this Bread of Life and this wine of God which Thou hast given me, let me be before Thee as the flower of roses in the days of the spring, and as the lilies that are on the brink of the water, and as the sweet-smelling frankincense in time of summer. Let me be as a bright fire, and as frankincense burning in that fire. Let me ever stretch forth my hands to pour forth a drink-offering to Thee, an offering of a soul thirsting for Thee, as a hart thirsts for the brooks of water. Let my voice ever be heard for a remembrance before Thee, my God. Now, at Thy Altar, by Thy love and pity, I have drunk the purest blood of the grape. I have drunk Thy Blood, my Jesus, in the Sacred Host. That Blood is in me a well-spring of holiness and joy and everlasting life. My Jesus, I love Thee and thank Thee for this, and will thank Thee for ever and ever. Thy name is the Word of God.

XXX.

Of the third point about the Blood of Jesus, that is, the usefulness of this Blood when worthily received.

B. (3) Having, in the last Meditation, considered two points about receiving our Lord's Blood, we have

now to consider the usefulness or effect of that Blood, as taken by the faithful in the Holy Sacrament. To understand this, we must bear in mind that the Blood of Jesus thus received may be looked at in three lights : 1, as a draught of living water ; 2, as the wine of the Spirit ; 3, as the most holy mystery of the Church. In the consideration and likeness of each of these three things the Blood of Jesus has a threefold effect.

1. The Blood of Jesus is a draught of living water. Now, a draught of water does three things : *a*, it moistens what is dry ; *b*, it cools what is inflamed ; *c*, it carries food to the members. So a draught of the Blood of Jesus, as signified by water, has three effects in the faithful soul : *a*, it moistens and binds together what is dry ; *b*, it cools and quenches what is evilly heated ; *c*, it carries the food of the Word of God to the members, that they may do their work well.

a. The soul is like dry dust through the failing of the springs ; but God pours water on the thirsty soul, and streams upon the dry soul. Then the heart, prone to evil in itself, is steeped in the draught of the Blood of Jesus. Its powers are all bound together, nay, glued together, and so it is strengthened for all that is good. On the other hand, the wicked are like dust before the wind ; for the temptations of the devil scatter their thoughts, their desires, their words, and their works through many kinds of vices. The people were scattered in Egypt. They sought for stubble, that is, the vanities of the world. But Jesus, by His Blood and His death, gathered together in one all who were scattered in the darkness. He does this by union of heart, by bridling of the tongue, by the

discipline of the senses, by the discipline of morals, by the holiness of our lives, and by the love of our brethren. When St. Paul says that we are to be a new paste, as we are unleavened, he means that, being cleansed by Baptism from our guilt, we must be sprinkled by the Blood of Jesus, and so made into a paste bound together by a new life and a good life.

b. When the rock was smitten by Moses the water flowed to quench the thirst of the people. As water quenches a raging flame, so the Blood of Jesus, signified by water, quenches the burning of anger, of avarice, of sinful love, and of sinful desire. St. Augustin says, 'Write, O Lord Jesus Christ, Thy wounds on my heart in Thy Precious Blood, that I may so read in them Thy sorrow, as to bear all sorrow for Thee; and that I may so read in them Thy love, as to despise all wrong love for Thee.' Thus it is seen that the Blood of Jesus, like water, quenches evil flames in the soul.

c. Elias went in the strength of his miraculous food to the mount of God, that is Horeb. Drink carries food to the members, and moves them to go or to do; so a draught of the Blood of Jesus carries to the heart the word of God or His commandments, that all the powers of the soul and all the members of the body may live by that word, may be ruled by it, and by it may do good works. The Wise Man says that we have to eat and drink and leave childish things; that is to say, we must eat, for food, the word of God and His commandments, and drink the Blood of Jesus. Then He will bring home that commandment to our heart, our senses, and our members. So

by His warning we shall leave all that is bad, and cleave to all that is good.

2. The Blood of Jesus is the wine of the Spirit. Looked at in this light it has three effects: *a*, it washes; *b*, it warms; *c*, it gladdens. It washes away the filth of guilt; it warms hearts with love; and it gladdens them with the sweetness of God.

a. Jesus washes His garments in the blood of the grape. His garments are faithful souls in which He is clothed. We have now fellowship with God, being brought from darkness to light, for the Blood of Jesus His Son cleanses us from our sins.

b. In the sweet Body of Jesus, received in the Sacred Host, we eat the marrow of wheat and drink the grape's purest blood. That Blood is pure and warm: pure, to take away all stain of sin; warm, to inflame the heart with love. The cellar of wine, spoken of in Scripture, is the Church of God, where is set forth the warm wine of the Blood of Jesus, to kindle our hearts with love for God and for our neighbour.

c. The spiritual meaning of the praise of wine in Scripture is the joy that comes to the soul by the Blood of the Lamb, drunk according to the measure of faith. Jesus is to us a cluster of grapes, when with His Blood we drink in the sweetness of spiritual joy, which gives us forgetfulness of all the sorrow of life.

3. The Blood of Jesus is the most holy mystery of the Church; for it is that holy thing, that secret thing, in which the great power of God is hidden. In this way it has three supernatural effects: *a*, it routs the devils; *b*, it draws down grace; *c*, it keeps us in holiness of life till it brings us to life everlasting.

a. When God saw the blood on the doors of Israel in Egypt He would not suffer the destroyer to enter. So is it with the faithful soul. St. John Chrysostom says, 'This Blood drives away the devils and keeps them far off.' As the elephants at Beth-zacharam were made to fight by the blood of grapes and mulberries, so Christian souls defeat and crush their spiritual enemies by the Blood of our Lord.

b. We have come to the Blood which speaketh better things than that of Abel; for the blood of Abel calls to God for vengeance, whereas the Blood of Jesus demands grace by right and brings it to us. St. Bernard says, 'O Blood of Christ, worthy of the highest reverence: on the Altar, our drink; on the Cross, our ransom; in heaven, our advocate with the Father.'

c. This Blood is our eternal life. The philosopher says, 'Corruption and old age are nothing but littleness of blood. When the body is without it then the body corrupts. Hence many die for want of blood.' As therefore the life of the body is in the blood, so the preservation of the life of the spirit is in the Blood of Jesus. In that Blood also is our security for being brought to the deathless life of Heaven.

The Voice of the Holy Ghost

(3) About the usefulness of the Blood of Jesus; He that drinketh My Blood hath everlasting life. *St. John vi. 55.*

He struck the rock and the waters gushed out, and the stream overflowed. *Ps. lxxvii. 20.*

1. **Living water**; a. *It moistens*; I will pour out waters upon the thirsty ground, and streams upon the

dry land. I will pour out My Spirit on thy seed, and My blessing on thy stock; and they shall spring up among the herbs, and as willows beside the running waters. *Is.* xliv. 3, 4.

Not so the wicked, not so; but they shall be like the dust which the wind driveth from the face of the earth. *Psa.* i. 4.

The people were scattered through all the land of Egypt to gather straw. *Ex.* v. 12.

Being the High-Priest of that year he prophesied that Jesus should die for the nation; and not only for the nation, but to gather together in one the children of God that were dispersed. *St. John* xi. 51, 52.

Purge out the old leaven, that you may be a new paste, as you are unleavened. *1 Cor.* v. 7.

b. It cools what is inflamed; He struck the rock in the wilderness, and gave them to drink as out of the great deep. He brought forth water out of the rock, and made streams run down as rivers. *Psa.* lxxvii. 15, 16.

Water quencheth a flaming fire. *Ecclus.* iii. 33.

c. It brings spiritual food; He (Elias) cast himself down and slept in the shadow of the juniper-tree: and behold an Angel of the Lord touched him and said to him, Arise, and eat. He looked, and behold there was at his head a hearth-cake and a vessel of water: and he ate and drank and fell asleep again. And the Angel of the Lord came again the second time, and touched him and said to him, Arise, eat, for thou hast yet a great way to go. And he arose and ate and drank, and walked in the strength of that food forty days and forty nights to the mount of God, Horeb. *3 Kings* xix. 5-8.

Come eat My bread, and drink the wine which I have mingled for you. Forsake childishness and live, and walk by the ways of prudence. *Prov.* ix. 5, 6.

2. **The wine of the Spirit**; Drink ye all of this; for this is My Blood of the new testament. *St. Matt.* xxvi. 27, 28.

a. It washes; Tying His foal to the vineyard, and His ass, O my son, to the vine; He shall wash His robe in wine, and His garment in the blood of the grape. *Gen.* xlix. 11.

If we walk in the light as He is in the light, we have fellowship one with another; and the Blood of Jesus Christ His Son cleanseth from all sin. 1 *St. John* i. 7.

If the blood of goats and of oxen and the ashes of a heifer being sprinkled sanctify such as are defiled to the cleansing of the flesh, how much more shall the Blood of Christ, who, by the Holy Ghost, offered Himself unspotted to God, cleanse our conscience from dead works to serve the living God? *Heb.* ix. 13, 14.

Blessed are they that wash their robes in the Blood of the Lamb, that they may have a right to the tree of life, and may enter in by the gates to the city. *Apoc.* xxii. 14.

b. It warms; He set him on a high land that he might eat the fruit of the fields, that he might suck honey out of the rock, and oil out of the hardest stone; butter of the herd, and milk of the sheep, with the fat of rams, and of the rams of the breed of Basan; and goats with the marrow of wheat; and that he might drink the purest blood of the grape. *Deut.* xxxii. 13, 14.

I am come to cast fire on the earth, and what will I but that it be kindled? *St. Luke* xii. 49.

The Lord hath said it, whose fire is in Sion and His furnace in Jerusalem. *Is.* xxxi. 9.

He brought me into the cellar of wine ; He set charity in order in me. Stay me up with flowers ; compass me about with apples, for I languish with love. His left hand is under my head, and His right hand shall embrace me. . . . My Beloved is mine, and I am His, who feedeth among the lilies. *Cantic.* ii. 4-6, 16.

c. It gladdens ; The earth shall be filled with the fruit of Thy works . . . that wine may cheer the heart of man. *Psa.* ciii. 13, 15.

Wine drunken with moderation is the joy of the soul and the heart. *Ecclus.* xxxi. 36.

A cluster of cyprus my Love is to me in the vineyards of Engaddi. *Cantic.* i. 13.

King Solomon hath made him a litter of the wood of Libanus ; the pillars thereof he made of silver, the seat of gold, the going up of purple ; the midst he covered with charity for the daughter of Jerusalem. Go forth, ye daughters of Sion, and see King Solomon in the diadem wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart. *Cantic.* iii. 9-11.

Give strong drink to them that are sad, and wine to them that are grieved in mind. Let them drink and forget their want, and remember their sorrow no more. *Prov.* xxxi. 6, 7.

3. The holy mystery of the Church ; Jesus, that He might sanctify the people by His own Blood, suffered without the gate. *Heb.* xiii. 12.

a. It drives away devils ; The blood shall be to

you for a sign in the houses where you shall be ; and I will see the blood, and will pass over you, and the plague shall not be upon you to destroy you when I shall strike the land of Egypt. *Ex.* xii. 13.

They showed the elephants the blood of grapes and mulberries to provoke them to fight. *1 Mac.* vi. 34.

There was a great battle in heaven ; Michael with his Angels fought with the dragon, and the dragon fought and his Angels ; and they prevailed not, neither was their place found any more in Heaven. And that great dragon was cast out, the old serpent who is called the devil and Satan, who seduceth the whole world ; and he was cast to the earth, and his Angels were thrown down with him. And I heard a loud voice in Heaven, saying, Now is come salvation and strength, and the kingdom of our God, and the power of His Christ ; because the accuser of our brethren is cast forth, who accused them before our God day and night. And they overcame him by the Blood of the Lamb, and by the word of the testimony, and they loved not their lives to the death. *Apoc.* xii. 7-11.

b. It impetrates grace ; Peter, an Apostle of Jesus Christ, . . . according to the foreknowledge of God the Father, unto the sanctification of the Spirit, unto obedience and sprinkling of the Blood of Jesus Christ, grace unto you, and peace be multiplied. *1 St. Pet.* i. 1, 2.

You are come . . . to Jesus, the Mediator of the new testament, and to the sprinkling of Blood which speaketh better things than that of Abel. *Hcb.* xii. 22, 24.

c. It gives perseverance ; He that eateth My Flesh

and drinketh My Blood hath everlasting life, and I will raise him up in the last day. *St. John* vi. 55.

The life of all flesh is in the blood. *Lev.* xvii. 14.

My Blood is drink indeed. *St. John* vi. 56.

Prayer.

O Jesus, Thou art the living Water; be in me, dear Lord, a well of water springing up to everlasting life. O Soul of my Jesus, help me to pray. O most beautiful Soul, most glorious Soul, most majestic Soul, ever to be loved, ever to be revered, ever to be adored, in the hypostatic union, with the Eternal Word. Soul once sorrowful to death, now glad with the gladness of the everlasting espousals, enlighten me, strengthen me, help me to pray.

Eternal Father, water in me all that is dry. I am a desert of sand: make me a watered garden, bringing forth flowers of Paradise, and fruits of the tree of life.

Eternal Son, as one like Thee walked with the Three Children in the burning fiery furnace, softening the breath of the flame, and stilling the rage of the fire, so be with me, my Saviour, in this fiery furnace of the world, that its flame may not scorch me, and that not even the breath of its fire may pass upon my raiment. Quench in me by Thy Blood all evil desires and all thoughts of sinful longing.

Eternal Spirit, give me strength and light to work for God. Thou art my strength and my light. To Thee, dear Spirit, I come; be to me even here the beginning of the endless joy. Thou art the beginning and the end.

O Blessed Trinity, lead me, for the food and drink

of my soul, to the Altar of Jesus, to Thy Table, O my God.

O Jesus, Thy Blood is the wine of the Spirit; let me be satisfied with the fulness of Thy house. I come, my Lord and my Love, to Thy Altar.

Eternal Father, wash me from my sins in the Blood of Jesus.

Eternal Son, fill me with the fire of Thy Heart.

Eternal Spirit, make me glad with the sweetness of the Soul of Jesus.

O Blessed Trinity, wash my soul in the wine of Heaven, that, being cleansed by the Blood of Jesus from all sin, I may live in newness of life.

O Jesus, Thy Blood is the holy mystery of the Church. I come with love and confidence and much fear to drink it at Thy Table. May it be to me a pledge that I shall one day, by Thy goodness, drink with Thee the new wine in Thy Father's kingdom.

O Eternal Father, crush all the powers of evil under my feet. Let me walk upon the asp and the basilisk; let me trample under foot the lion and the dragon by the Blood of Thy Son.

O Eternal Son, pour into my soul abundant gifts of grace. Thou didst die for me on the Cross. There Thou didst merit for me the treasures of grace which now Thou givest. Thou didst give me Thyself in shedding of Blood and in dimness of death. Now Thou givest me Thyself in outpouring of gladness and in Thy deathless life. Thou wast dead, and art alive for ever.

O Eternal Spirit, hide me more and more with God, and let there be in me more and more of the mind of Jesus. Touch the lips of my soul and give

me a taste for this Bread of God, that I may know the graciousness of my Jesus, and the sweetness of His Blood. The love of God is shed abroad in my heart, for Thou, O Holy Ghost, art given to me. O, lift me up, dear Spirit, from the dust. O, bring me in Thine own good time to the pavement of pure gold as clear as crystal. Fill my soul with Thy dew; fill it with Thy fire. There is no dew like Thine; and there is no fire like Thine. They mingle together in the fruitfulness of the garden of the Spouse. They mingle with the Blood of Jesus, and with the water from His side. O fire of the Holy Ghost, gentle and sweet as dew. O dew of the Holy Ghost, piercing and cleansing as fire. O Holy Ghost, whom I love, lift Thy little one to Thy uncreated Heart.

O Blessed Trinity, show me the hidden things of the Blood of Jesus, the holy mystery of Thy Church. O Blessed Trinity: O Blessed Trinity: O Blessed Trinity.

XXXI.

About the Blood of Jesus taken in the third way, that is, as it is spiritually drunk by the faithful.

C. We have thought, in the last two Meditations, of the Blood of Jesus as it is drunk in the Holy Sacrament; now we consider it as spiritually drunk, apart from the Altar, by the saved. Speaking of the fathers of Israel, St. Augustin says, 'They drank the same spiritual draught as we, though the bodily draught was different; for the water which flowed from the rock was a sign of the Blood of Christ, which we also spiritually drink.' Now in this third way three things

have to be considered here : (1) the place where this drink is found ; (2) the end for which it is sought ; (3) the sweetness of grace which comes from its use.

(1) To those who ask where this spiritual draught is found, we must say that there are as many places as there are Wounds of Jesus. As the Jews drank the water from the clefts of the rock, so the faithful drink the Blood of Jesus spiritually from His Wounds. With joy they draw the water of life from the smitten Rock, that is, from those Wounds of Jesus, which are ever-springing fountains. By loving thoughts about His Passion, they destroy in their souls all thirst for evil. But what is that wound in His side and in His Heart? That wound is there that His sons and daughters may rise up at His side. When the sharpness of the lance pierced the side of Jesus on the Cross there streamed forth the Blood of Redemption. His sons will ever come to Him from afar, because the elect will love Him and do penance for their sins. His daughters will rise up at His side, because devout souls will always drink the Blood of Jesus in a spiritual way by thinking lovingly of His Passion. Hence, in many places, there is painted on the right hand of the crucifix a crowned maiden, fair and glad-looking. She is reverently receiving the Blood of Jesus in the chalice. This is the Church. On the left is a maiden with head bowed down. Her eyes are bandaged with a cloth, and her crown is falling from her head. With contempt she is spilling the Blood. This is the Synagogue. She, like every soul that sins mortally, loses three great blessings of God, that is, the light of grace, the joy of the conscience, the crown of everlasting glory. The maiden on the right receives the Blood

of Jesus in the chalice, because the faithful soul fastens itself with a clean heart to the Wounds of its Spouse, and drinks in His Blood spiritually with its uttermost devotion and love. Thus it gains a great light, that is, gladness in the heart here, and the crown of everlasting bliss hereafter.

(2) What is the profit for which we seek the Blood of Jesus? That Blood must be poured over the whole soul with its three powers, the understanding, the will, and the memory : or it must be drunk by all the powers of the soul. The door-posts and the lintel were sprinkled with the blood of the Paschal lamb. They sprinkled them with a bunch of hyssop. Now the hyssop signifies the perfection and integrity of the Faith; and the threshold of the house is Jesus, by whom we have an entrance to Heaven. To dip the bunch of hyssop in the blood of the threshold is by a pure faith to drink the Blood of Jesus, and to gain strength from it. But we must sprinkle not only the posts of the door, but the lintel also, that is, we must so steep the understanding, the affections, and the memory in the Blood of Jesus, and be so spiritually inebriated with it, that the understanding may clearly see the greatness of its might in the whole race of man; that the affections, aflame with love, may taste and see the greatness of its goodness in themselves; and that the memory may never forget, but always hold fast, the Sacrament of a love and a bounty so great as are this love and bountifulness of our Lord.

(3) What is the sweetness of the spirit and of grace which comes from the use or sprinkling of our Lord's Blood? His Blood, by the sweetness of its grace, makes the soul, as it were, a Paradise of God. By

it come to us grace and peace, as St. Peter says. By it, therefore, we have grace and all virtues, fruitfulness of soul, peace, gentleness of heart, and tranquillity. Thus the soul, watered by the Blood of Jesus, is likened to a Paradise of God, and its grace is like a Paradise in blessings. It is a garden, and a watered garden of God, with all kinds of delightful fruits. Being drenched in the sweetness of the Precious Blood, the soul has a threefold glory of grace. For, 1, in virtues there are lovely flowers; 2, in words there are leafy branches; 3, in works there are fruits of the ripeness of Heaven.

1. From the spiritual pouring forth of this Divine Blood' there spring up in the soul, as in God's Paradise, many very lovely flowers. The blood of man has three colours: when healthy, it is red; when much changed, as in milk, it is white; and when still more changed, it is blackish. So the spiritual might of our Lord's Blood makes in the soul many-coloured flowers of virtues, as in a garden of God: *a*, roses of love; *b*, lilies of chastity; *c*, violets of humility.

a. Scripture compares the just to spring roses; because, by the strength of their love, they have a ruddy colour like the Blood of Jesus. It is said of our Lord that His hair is like the purple of the king; and this is dyed by the blood of some animal. Now the hair of the head of Jesus is the faithful who honour Him by good lives. They are like the purple of the king, because, being drenched in the Blood of Jesus, they are ruddy as a rose by the strength of their love.

b. Scripture compares the just to lilies by the running waters; for they have the whiteness of love, and

are well prepared in the heart by the sprinkling of the Precious Blood of our Lord. His eyes are said to be like the eyes of doves, washed in milk. Now His eyes are faithful souls looking onward, and waiting for Him. They are said to be washed in milk because these single-hearted ones are washed and made white and chaste in the Blood of the Lamb, well prepared in the hidden places of the heart. If Israel grow like a lily, it is because the Blood of Jesus is as dew.

c. When the winter is past the flowers are seen on the hedge-banks and in the meadows. Then quickly after the cold come violets with their dusky gleam, very beautiful, very fragrant, and hardly seen for their nearness to the earth. They tell us of humble souls that are made, as it were, of dusky hue by thinking of the Blood of Jesus and the anguish of His Passion. Such souls are vile in their own eyes, and despised by the proud. When God says that He will make the stars of Heaven grow dark, it may mean mystically that souls on fire with the Spirit of love, and gleaming with His word of truth, will be dimmed by the Passion of our Lord, so as to become violets with loveliness of dusky sheen by reason of their humility. This dimness of love and sorrow is comeliness of soul. The Bride of Jesus is black, but beautiful.

N. In the Lamentations these three kinds of flowers and their colours are spoken of. The Nazarites, that is, flowering ones, are whiter than milk and whiter than snow, for in their purity they are like lilies. They are ruddier than old ivory, for in their love they are like roses. They are lovelier than sapphires, for in their humility they are like violets.

2. From spiritual overpouring, or from the draught

of Blood, there open out in the soul, as in a garden of God, leafy branches of holy words and sweet discourses. We have to flourish with flowers, and our branches have to grow in grace, because the elect, by drinking the Blood of Jesus, bring forth not only the flowers of virtues, but the leafy branches of good words; and this for a threefold grace: *a*, for the conversion of sinners; *b*, for the reconciliation of enemies; *c*, for the consolation of the sorrowful. Hence these watered trees bear three kinds of leaves: *a*, medicinal: *b*, very beautiful; *c*, green.

a. The leaves of the tree of life in the Paradise of God are for the healing of the nations, that is, for the conversion of sinners, because the waters ever go forth from the sanctuary. Now the water of the sanctuary—the spiritual drinking of the Blood of Jesus—gives strength to the words of holy preachers for the saving of souls.

b. Daniel tells us of the tree with lovely leaves, in whose shadow lay the beasts of the field, and in whose branches the birds of the air rested. He means to say that, under those lovely leaves, animals hostile to each other—as the wolf and the lamb, the dove and the eagle—dwell in peace together; for the words of the wise reconcile enemies. The melody of pipe and psalter, making a concord of sweet sounds, is far less than the melody of the tongue which makes peace between enemies. A gracious tongue is a tongue filled with much grace.

c. The Psalmist says that he who has trust in God is like a water-side tree whose leaves are green. Now the green colour which we see in grass and leaves refreshes the weary eye and strengthens it. Hence

by leaves of this kind the words of the good are signified, for they comfort the sad and the sorrowful.

3. From the spiritual overpouring and draught of the Precious Blood ripen, as in the garden of God, the fruits of good works. When God says that He will water the garden of His plants, and water abundantly the fruits of His meadow, He means that He will water the garden of the soul with the Blood of the Spouse, and inebriate it with the sweetness of Heaven by the fruit of good works. Thus the souls that have been watered with Blood bring forth the sweet fruit of good works to the benefit of their neighbour; but they themselves also eat these fruits in the heavenly reward. They make their gardens and eat the fruit thereof.

This fruit of good works is threefold: 1, a good life; 2, great devotion; 3, joyful godliness. These three fruits will be dwelt on in the next Meditation, near the end.

The Voice of the Holy Ghost

About drinking the Blood of Jesus spiritually; Our fathers . . . all drank the same spiritual drink: and they drank of the spiritual rock that followed them, and that rock was Christ. 1 *Cor.* x. 1, 4.

(1) It is found in the Wounds of Jesus; He struck the rock and the waters gushed out, and the streams overflowed. *Ps.* lxxvii. 20.

Who are these that fly as clouds and as doves to their windows? *Is.* lx. 8.

They shall say to Him, What are these wounds in the midst of Thy hands? And He will say, With these I was wounded in the house of them that love Me. *Zach.* xiii. 6.

The Lord is my strength and my praise, and He is become my salvation. You shall draw waters with joy out of the Saviour's fountains. *Is.* xii. 2, 3.

Lift up Thine eyes round about and see: all these are gathered together; they are come to Thee; Thy sons shall come from afar, and Thy daughters shall rise up at Thy side. *Is.* lx. 4.

The crown is fallen from our head; woe to us because we have sinned. Therefore are our hearts sorrowful; therefore are our eyes dim. *Lam.* v. 16, 17.

(2) **The profit of this Blood;** Dip a bunch of hyssop in the blood that is at the door, and sprinkle the transom of the door therewith and both the door-posts. *Ex.* xii. 22.

(3) **The spiritual sweetness of this Blood;** Peter, an Apostle of Jesus Christ, to the strangers dispersed . . . elect, according to the foreknowledge of God the Father, to sanctification of the Spirit, to obedience and sprinkling of the Blood of Jesus Christ: grace be unto you and peace be multiplied. *1 St. Pet.* i. 1, 2.

Grace is like a Paradise in blessings. *Ecclus.* xl. 17.

Their soul shall be as a watered garden. *Jerem.* xxxi. 12.

The Lord will give thee rest continually, and will fill thy soul with brightness; . . . and thou shalt be like a watered garden, and like a fountain of water whose waters shall not fail. *Is.* lviii. 11.

1. *Flowers; a. Roses of love;* He shone as the flower of roses in the days of the spring. *Ecclus.* l. 6, 8.

Bud forth as the rose, planted by the brooks of waters. *Ecclus.* xxxix. 17.

Thy head is like Carmel, and the hairs of Thy head as the purple of the king. *Cantic.* vii. 5.

b. Lilies of chastity; He shone . . . as the lilies that are on the brink of the water. *Ecclus.* l. 6, 8.

Send forth flowers as the lily. *Ecclus.* xxxix. 19.

These are they who are come out of great tribulation, and have washed their robes and made them white in the Blood of the Lamb. *Apoc.* vii. 14.

His eyes are as doves upon brooks of waters, which are washed with milk, and sit beside the plentiful streams. *Cantic.* v. 12.

I will be as the dew; Israel shall spring as the lily. *Osce* xiv. 6.

c. The violets of humility; Winter is now past, and the rain is over and gone. The flowers have appeared in our land. *Cantic.* ii. 11, 12.

I will cover the heavens . . . and I will make the stars thereof dark. *Esch.* xxxii. 7.

I am black, but comely, O ye daughters of Jerusalem. *Cantic.* i. 4.

N. *All these flowers of the garden of God;* Her Nazarites were whiter than snow, purer than milk, more ruddy than the old ivory, fairer than the sapphire. *Lam.* iv. 7.

2. *The leafy branches;* A tree hath hope; if it be cut it groweth green again, and the boughs thereof sprout. If its root be old in the earth, and its stock be dead in the dust, at the scent of water it shall spring and bring forth leaves as when it was first planted. *Job* xiv. 7-9.

Bring forth leaves in grace. *Ecclus.* xxxix. 19.

a. Medicinal leaves; In the midst of the street thereof, and on both sides of the river, was the tree of

life bearing twelve fruits, yielding its fruits every month, and the leaves of the tree were for the healing of the nations. *Apoc.* xxii. 2.

The law of truth was in his mouth, and iniquity was not found in his lips : he walked with Me in peace and in equity, and turned many away from sin. *Mal.* ii. 6.

b. Very beautiful leaves ; This was the vision of my head in my bed : I saw, and behold a tree in the midst of the earth, and the height thereof was exceedingly great. The tree was great and strong, and the height thereof reached to Heaven ; and the sight thereof was even to the ends of the whole earth. Its leaves were most beautiful, and its fruit very plentiful ; and in it was food for all. Under it dwelt cattle and beasts, and in the branches thereof the fowls of the air had their abode ; and all flesh did eat of it. *Dan.* iv. 7-9.

The flute and the psaltery make a sweet melody ; but a pleasant tongue is above them both. *Ecclus.* xl. 21.

A sweet word multiplieth friends and appeaseth enemies, and a gracious tongue in a good man aboundeth. *Ecclus.* vi. 5.

c. Green leaves ; Blessed is the man that trusteth in the Lord, and the Lord shall be his confidence. He shall be as a tree that is planted by the waters, that spreadeth out its root towards moisture ; and it shall not fear when the heat cometh : and the leaf thereof shall be green. *Jerem.* xvii. 7, 8.

Thy eye desireth favour and beauty ; but more than these it desireth green-sown fields. *Ecclus.* xl. 22.

Ointment and perfumes rejoice the heart ; and the

good counsels of a friend are sweet to the soul. *Prov.* xxvii. 9.

With a great spirit he (Ezechias) saw the things that are to come to pass at the last, and comforted the mourners in Sion. *Ecclus.* xlvi. 27.

When I sat as a king with his army standing about him, yet I was a comforter of them that mourned. *Job* xxix. 25.

3. *The fruits in the garden of God*; I said, I will water my garden of plants, and I will water abundantly the fruits of my meadow: and behold my brook became a great river, and my river came near to the sea. *Ecclus.* xxiv. 42, 43.

They shall plant vineyards and drink the wine of them; and they shall make gardens and eat the fruits of them. *Amos* ix. 14.

Prayer.

O Wounds of my Jesus; filling my heart with love and sorrow. Jesus, I love Thee, and I sorrow for the greatness of Thy pain. Jesus, Thou art the smitten Rock, and from Thee the water of life is ever flowing in this desert. Thy people drink and are refreshed, and lift up their heads in the redemption that is drawing nigh. O Giver of living water, let me drink at Thy fountains, for Thou art my Saviour, and I come to Thee. Thirsty with a great thirst I come to Thee, for I have learnt of Thee who Thou art, and I ask of Thee the living water of which Thou didst tell me. Let this gift of Thine be in me a well of water springing up to everlasting life. I come to Thee in this thirst of death, O Thou who once wast dead, and now art alive for evermore. I trust Thee with the most

utter trust, and I long to love Thee more. Thou art worthy of all love, far more than men and Angels can give. Let me drink, O my Saviour, of the streams from Thy hands and feet; let me drink, O my God and Spouse, of the streams from Thy side. Let my soul be steeped in the Blood of Thy Passion, and in the water that flowed from Thy stricken Heart. Blind me by Thy light to the glare of the world, that I may see Thee more clearly. Let the sweetness of Thy voice so sink into my ears, that I may hear Thee always among the waterfalls of the world. Deaden my taste for all pleasant things, that I may taste Thee better, my Jesus, my Love. Then will I always have a greater hunger for the corn of the elect, which has in it all deliciousness of Heaven and earth. Then will I have always a greater thirst for the wine of virgins, the wine of the Spirit, the new wine which even here Thou givest to me, my Jesus, veiled and hidden, in this beginning of the kingdom of Thy Father. O Wounds of my Jesus: O Precious Blood of my Jesus: O Heart of my Jesus. My Lord and my Love, Thou art Alpha and Omega, the beginning and the end, the first and the last. Now Thou art going to give me all this in the Sacrament of Thy love. Help me in my poverty and blindness and wretchedness, that I may come to Thee.

O Holy Ghost, help me to pray on this threshold of the Temple of God, according to the words of Jesus.

Prayer.

O Holy Soul of my Saviour, give me more love, more faith, more hope. Give me joy and peace,

humility and cleanness of heart. Make me pleasing to God in word and deed. Keep me beneath the tree of life, that I may ever feed on its fruits, and be ever healed by its leaves.

Jesus, let me love Thee and keep Thy words in my heart. Then Thy Father will love me and come to me, and make His abode with me. Thy words are not Thine, but the words of Thy Father who sent Thee. Grant that the Holy Spirit, the Paraclete, whom the Father ever sends in Thy name, may teach me all things, and bring to my mind, when I need it most, all that Thou hast said. O Jesus, give me Thy peace, for Thou dost not give as the world giveth. I cannot fear nor can my heart be troubled when I am with Thee. I rejoice greatly because Thou hast gone to the Father. O, give me grace to follow in Thy steps, that I, Thy little one, may love the Father, and may strive with all my heart and soul to keep the commandment which Thy Father has given me, and to do His work. Thou hast said Thyself, 'I go to My Father and to your Father, to My God and your God.' Give me grace, O King and Spouse, to listen always to Thee, and see Thy light and follow Thee whithersoever Thou goest.

XXXII.

Of the threefold draught of the Blood of Jesus.

The draught of the Blood of Jesus is threefold, as is plain from what has been said: (1) sacramental; (2)* by way of natural concomitance; (3) spiritual.

* See note to page 254.

Sacramentally the Precious Blood is received by the priest in the holy chalice under the species of wine; concomitantly it is received by all Christian people under the species of bread in the Sacred Host, from the very Body of our Lord; spiritually it is received by all the saved in loving meditation on the Passion of the Word. Taken in the first way it forgives daily sins;* taken in the second way it floods the faithful soul with the delight of its own sweetness;

* Innocent III. says that 'this Sacrament takes away venial sins and wards off mortal sins.'

In this Sacrament two things are to be considered: that is, the Sacrament itself and the 'res' of the Sacrament. From both it is clear that this Sacrament has power to remit venial sins. For this Sacrament is taken under the form of nourishing food; and the nourishment of food is necessary for the body to renew our daily loss by the action of natural heat. But, spiritually, from the heat of concupiscence we lose something daily by venial sins, which lessen the fervour of charity. Therefore it is given to this Sacrament to remit venial sins. Hence St. Ambrose says that 'this daily Bread is taken as a strengthener of our daily weakness.' On the other hand, the 'res' of this Sacrament is charity, not only as regards its habit, but also as regards its act. It is by that act, elicited in this Sacrament, that venial sins are taken away.

Observe: 1. Venial sins are not contrary to charity as a habit, but they are contrary to the fervour of the act which is elicited in this Sacrament, and through which they are forgiven.

2. St. John says (1 Ep. i. 8.), 'If we say that we have no sin we deceive ourselves.' These words do not mean that a man cannot be free from all liability of venial sin at any given time; but they mean that Saints do not live their lives without venial sin.

3. This is the Sacrament of Love; and the strength of love is greater than the strength of venial sins. For love, by its own act, takes away venial sins, which yet cannot wholly hinder the working of love. The same truth holds good for this Sacrament.—St. Thomas, 3, q. 79, a. 4.

taken in the third way it waters the faithful soul and makes it fruitful.

(1) The Blood of Jesus is received sacramentally only by priests from the chalice of the Altar.* That draught taken rightly forgives our venial sins; and this for three reasons. There are three evils in venial sin: 1, a kind of stain on the conscience; 2, a kind of punishment of sadness; 3, a kind of distress because we have displeased God. Against these three evils, the Blood of Jesus, truly and properly, has power, because it is, 1, pure; 2, gentle; 3, precious. Because it is pure it washes the soul; because it is gentle it heals the soul; because it is precious it appeases God. It washes the conscience by taking away the stain on the soul. It heals the punishment of sadness by filling the hearts of the faithful with comfort. It appeases the offended justice of God by ever making intercession for us.

1. Our Lord washes His robes in wine, that is to say, He washes our souls in His own Blood. He comes from the depth of His tribulation with dyed raiment, because in all His sorrow He loved us and washed us with Blood, making us white and clean.

2. When the Scripture says that wine gladdens the heart, we take the mystical meaning of the words, and learn how the loving heart and the faithful soul are gladdened by the Blood of Jesus. The blood of the grape is the Blood of the Lamb which we all receive from the Altar. This draught gladdens the

* The species of bread and wine contain and signify the Body and Blood of Jesus. But the species of bread, though it contains His Blood, does not signify His Blood: and the species of wine, though it contains His Body, does not signify His Body.

hearts of the good, for, giving the comfort of spiritual gladness, it heals the sadness which comes from guilt.

3. The Blood of the true Abel is always pleading with God for pardon and mercy. We rose up against Him and slew Him in the field amid His flocks and herds; and He forgave His murderers and died for them, and ever liveth to make intercession for them at the throne of God.

N. Now remember that three kinds of persons are terribly rebuked in Holy Scripture as sinning grievously against the Blood of our Saviour: *a*, the unclean in body; *b*, the hardened in heart; *c*, the wicked stewards. The first dare to drink the Blood of Christ unworthily, for they are in mortal sin; the second refuse to be converted by the Blood of Christ; the third make gain of the Blood of Christ, and turn that gain to their own bad ends.

a. St. Paul says in effect that sinners like these try to drink the cup of the Lord and the cup of devils at the same time. The cup of devils is luxury and filth, both of the flesh and of the world. Their wine is the gall of dragons, as the prophet says. They who make themselves drunk with the filthiness of this muddy drink, and then pour upon it the most Precious Blood of God, defile Him so far as they can, and, being guilty of a fearful sin, deserve a fearful punishment. They who do this do commit three sins, according to St. Paul: (*a*) they tread the Son of God under foot; (*b*) they count the Blood of the testament an unholy thing; (*c*) they insult, and so blaspheme, the Holy Ghost.

b. There are some so hardened in sin, so obstinate in malice, that their hearts are harder than rock, nay, harder than flinty adamant. Though this cannot be

broken by any other thing, yet it may be cleft by the blood of a goat. Far harder are these souls, which will not be softened and will not be turned from evil by the power of our Lord's Blood. Truly they are harder than rock, however hard it may be ; for at the voice of Jesus on the Cross and the shedding of His Blood, the earth trembled and the rocks were rent. But these souls neither listen to the voice of the preacher when he speaks of the terrors of God, nor will they be softened and turned from sin by the justifying Blood of Him who died for them.

c. The prophet denounces woe on those who build their houses in injustice and paint them with vermilion, that is, with the redness of the Precious Blood. He who builds up a house with wicked gains, or adorns it superfluously with the Blood of Christ, that is, with goods of the Church which have been bought with our Lord's Blood, sins mortally. But far more fearful is his sin who builds up a spiritual house, that is, a bad family unjustly, or adorns it with the Blood of Christ ; for then there are bad women, sons, and daughters, as parts of the house. They are as windows by which the devil and his thieves enter ; and as beams, which are the devil's traps. Woe is denounced against these, that is, a heavy rebuke, and threats of the punishment of hell.

(2) The next draught of this Blood is by way of natural concomitance, being received under the species of bread from the very Body of our Saviour. For under the species of bread, when consecrated, there is the Body of Christ by transubstantiation, and with it is His Blood by annexion. So under the species of wine, when consecrated, there is the Blood of Christ

by transubstantiation, and with it is His Body by annexion. Hence as the priest receives the Blood of Jesus sacramentally from the chalice, so the faithful receive it concomitantly from His very Body, when they receive the Sacred Host. Our Lord says that where the body is there will the eagles be gathered; and Job, speaking of the young of the eagle, says that they suck up blood, and that where the body is there shall she be immediately. The young of the eagle are the faithful who obey the Church. They drink the Blood of Jesus, not from the chalice, but from His very Body itself. This draught delights the faithful soul with its own sweetness. (It is the same to that soul in every way as if it were drunk from the chalice. The only difference is in the manner of giving; and this, as we have seen, is done, for one reason out of others, to guard the true doctrine of transubstantiation.) Unspeakably sweet is this Blood of Jesus. It is like honey from the rock. We have already seen how we drink in the Holy Ghost from the Body of our Lord; and in like manner from His Body we drink His Blood. The incorruptible Body of Jesus is the rock. The honey signifies the sweetness of His Blood. This the faithful drink from His Body. From those fountains of salvation, His Five Wounds, they drink it with joy. The deliciousness of this drink does three things in the soul; it gives the soul: 1, a contempt for all vices; 2, graciousness of words; 3, a longing for God.

1. If your souls are steeped in the sweetness of the Blood of the Spouse they will utterly despise and loathe every attractiveness of the pleasures of sin. The fig-tree in the parable said, Can I leave my sweetness and be set over the other trees? This tree

represents the loving soul, which tastes the goodness of God. That soul says, 'I utterly despise all the glory of the world and all the delights of the world for the beauty and the sweetness of my God.'

2. When Jesus says that the lips of His spouse are as a dropping honeycomb He means that she abounds in profitable and pleasant words, because her heart is full of the sweetness of the Spirit. For He tells us in another place that a good man from the good treasure of his heart brings forth good words, the mouth speaking out of the abundance of the heart. A bowl filled with gall gives forth bitterness, whereas if it be filled with honey it gives forth sweetness.

3. St. Gregory says, 'In bodily things appetite gives delight, and when we enjoy them their pleasure palls. But the more that the goodness of the Spirit is drunk the more we thirst for it. Drop by drop from a full fountain that sweetness flows gently into the clean of heart, and they taste what it is; so that the more they drink of its fulness the more they desire it.' The comparison that comes to the mind of David, when he wishes to set forth the longing of his soul for God, is a hart panting for the brooks of water. (The more that we know what God is in His 'un-created beauty, ever ancient and ever new;' the more that we understand what creatures are at their best, and still more what they are at their worst; and the more that we see ourselves in the light of the Spirit, the greater will be our thirst for God, and our longing for Him who inhabiteth eternity and yet dwelleth in a contrite soul.)

(3) The third draught of the Blood of Jesus is spiritual. In this way it is drunk by all the saved in

devout meditation on the Passion. As the ancient fathers drank water from the clefts of the rock, and believed that in those streams was typified the Blood of the Passion, and tasted it by spiritual faith; so by devout meditation good Christians ever drink the Blood of their Saviour from His holy Wounds. This draught waters the whole soul as if it were a garden of God; and fills it with the fulness of all good fruits. God waters His garden of plants; and faithful souls, watered with the Blood of Christ, are fruitful in good works. The fruit of these works is three-fold: 1, upright lives; 2, great devotion; 3, joyful godliness. By the first a man gladdens himself; by the second he gladdens God; by the third he gladdens his neighbour.

1. We are children of the light; and St. Paul tells us that the fruits of the light are justice, truth, and all goodness. We have not even to speak of the things which the children of darkness do in secret. By a good life a man gladdens himself, planting his trees and eating of their fruits. Again, St. Paul tells us what joy it is to us that we dwell here in the simplicity and sincerity of God.

2. In the garden sealed the plants are a Paradise of pomegranates. These plants are fruits of devotion. Hence follow aromatical spices, signifying by their fragrance and virtue that devotion of the faithful which is pleasing to God. This devotion consists of holy desire, many kinds of virtues, mourning, and prayers. With these fruits the faithful soul gladdens God, and the Beloved comes into His garden and eats of the fruits of His apple-trees. Papias says, 'Incense is a fragrant mixture for burning in the

worship of God.' This is the incense which God commanded Moses to make. St. Gregory says, 'We make incense of aromatical spices when on the Altar of the heart we burn a great number of virtues.' Our Lord's delight is to be with us; because He rejoices to rest in our devotion and in our love.

3. By the fruit of godliness our neighbour is refreshed. The olive gives oil for light, for healing, and for refreshment. Thus it signifies those works of brotherly love which we do for our neighbour. When the Samaritan saw the wounded traveller, stripped of all he had, and half dead, being moved with pity, he drew near to him and bound up his wounds. Seeing his need, he gave him all the help that he could, pouring in oil and wine, as food and drink, and so took care of him. Godliness has not only promise of this life, but also of the life to come. To that life of ceaseless blessedness may He bring us who is blessed for ever and ever.

The Voice of the Holy Ghost

About the threefold draught; My Blood is drink indeed. *St. John* vi. 56.

Thou hast visited the earth and hast plentifully watered it; Thou hast many ways enriched it. The river of God is filled with water: . . . fill up plentifully the streams thereof; multiply its fruits; it shall spring up and rejoice in its showers. Thou shalt bless the crown of the year of Thy goodness; and Thy fields shall be filled with plenty. The beautiful places of the wilderness shall grow fat; and the hills shall be girded about with joy. *Psa.* lxiv. 10-13.

(1) **The sacramental draught of our Lord's Blood;**

Taking the chalice He gave thanks, and gave to them, saying, Drink ye all of this; for this is My Blood of the new testament. *St. Matt.* xxvi. 27, 28.

1. *It cleanses*; How much more shall the Blood of Christ, who by the Holy Ghost offered Himself unspotted to God, cleanse our conscience from dead works to serve the living God? *Heb.* ix. 14.

He shall wash His robe in wine and His garment in the blood of the grape. *Gen.* xlix. 11.

2. *It heals*; Their heart shall rejoice as through wine; and their children shall see and shall rejoice; and their heart shall be joyful in the Lord. *Zach.* x. 7.

My chalice which inebriateth, how goodly it is. *Ps.* xxii. 5.

3. *It appeases God*; You have come . . . to Jesus the Mediator of the new testament, and to the sprinkling of Blood which speaketh better than that of Abel. *Heb.* xii. 22, 24.

Who is He that shall condemn? Christ Jesus that died; yea, that is risen again, who is at the right hand of God, who also maketh intercession for us. *Rom.* viii. 34.

For that He continueth for ever He hath an everlasting priesthood, whereby He is also able to save for ever them that come to God by Him, always living to make intercession for us. *Heb.* vii. 25.

N. Three great sins; *a. Unclean hearts*; I would not that you should be made partakers with devils. You cannot drink the chalice of the Lord and the chalice of devils. You cannot be partakers of the table of the Lord and of the table of devils. *1 Cor.* x. 20, 21.

Their vines are of the vineyard of Sodom and of

the outskirts of Gomorrha ; their grapes are grapes of gall, and their clusters are most bitter. Their wine is the gall of dragons and the venom of asps, which cannot be cured. *Deut.* xxxii. 32, 33.

Now therefore cursed shalt thou be on the earth, which hath opened her mouth and received the blood of thy brother at thy hand. *Gen.* iv. 11.

A man making void the law of Moses dieth without any mercy under two or three witnesses : how much more do you think he deserveth worse punishments who hath trodden under foot the Son of God, and hath counted the Blood of the testament unclean by which he was sanctified, and hath offered an affront to the Spirit of grace ? *Heb.* x. 28, 29.

b. Hardened hearts ; O Lord, Thine eyes are upon truth : Thou hast struck them, and they have not grieved : Thou hast bruised them, and they have refused to receive correction : they have made their faces harder than the rock, and have refused to return. *Jerem.* v. 3.

c. Wicked stewards ; Woe to him that buildeth up his house by injustice, and his chambers not in judgment ; that will oppress his friend without cause, and will not pay him his wages : who saith, I will build me a wide house and large chambers ; who openeth to himself windows and maketh roofs of cedar, and painteth them with vermilion. *Jerem.* xxii. 13, 14.

(2) **Receiving the Blood of Jesus with His Body ;** She (the eagle) abideth among the rocks. . . . From thence she looketh for the prey, and her eyes behold afar off. Her young ones shall suck up blood, and wheresoever the body shall be she is immediately there. *Job* xxxix. 28-30.

They answering say to Him, Where, Lord? And He said to them, Wheresoever the body shall be, thither also will the eagles be gathered together. *St. Luke xvii. 36, 37.*

A cluster of cyprus my Love is to me. *Cantic. i. 13.*

He filled them with honey out of the rock. *Ps. lxxx. 17.*

1. *Contempt of sins*; A soul that is full shall tread on the honeycomb. *Prov. xxvii. 7.*

The trees said to the fig-tree, Come thou and reign over us. And it answered them, Can I 'leave my sweetness and my delicious fruits, and go to be promoted among the other trees? *Judges ix. 10, 11.*

2. *The grace of good words*; Thy lips, My spouse, are as a dropping honeycomb: honey and milk are under thy tongue. *Cantic. iv. 11.*

Out of the abundance of the heart the mouth speaketh. A good man out of a good treasure bringeth forth good things. *St. Matt. xii. 34, 35.*

3. *Longing for God*; They that eat Me shall yet hunger; and they that drink Me shall yet thirst. *Ecclus. xxiv. 29.*

It shall spring up and rejoice in its showers. *Ps. lxiv. 11.*

As the hart panteth after the fountains of water, so my soul longeth after Thee, O God. My soul is athirst for the strong living God: when shall I come and appear before the face of God? *Ps. xli. 2, 3.*

(3) *The spiritual draught of the Blood of Jesus*; I would not have you ignorant, brethren, that our fathers . . . all drank the same spiritual drink: and they drank of the spiritual rock that followed them, and the rock was Christ. *1 Cor. x. 1, 4.*

I will water My garden of plants ; and I will water abundantly the fruits of My meadow. *Ecclus.* xxiv. 42.

We also . . . cease not to pray for you . . . that you may walk worthy of God in all things pleasing, being fruitful in every good work. *Col.* i. 9, 10.

In that day there shall be singing to the vineyard of pure wine. I am the Lord that keep it ; I will suddenly give it drink ; lest any hurt come to it, I keep it night and day. *Is.* xxvii. 2, 3.

1. *Good lives* ; As the vine I have brought forth a pleasant odour, and my flowers are the fruit of honour and riches. I am the mother of fair love and of fear and of knowledge and of holy hope. In me is all grace of the way and of the truth, and in me is all hope of life and of virtue. Come over to me, all ye that desire me, and be filled with my fruits. *Ecclus.* xxiv. 23-26.

The fruit of the light is in all justice and goodness and truth ; proving what is well pleasing to God : and have no fellowship with the unfruitful works of darkness, but rather reprove them ; for the things that are done by them in secret it is a shame even to speak of. But all things that are reprovèd are made manifest by the light, for all that maketh manifest is light. Wherefore He says, Rise, thou that sleepest, and arise from the dead, and Christ shall enlighten thee. See, brethren, how you walk watchfully ; not as unwise, but as wise ; redeeming the time because the days are evil. Wherefore become not unwise, but understanding what is the will of God. And be not drunk with wine, wherein is luxury, but be ye filled with the Holy Spirit, speaking to yourselves in psalms and hymns

and spiritual canticles, singing and making melody in your hearts to the Lord ; giving thanks always for all things, in the name of our Lord Jesus Christ, to God and the Father. *Eph.* v. 9-20.

By their fruits you shall know them. Do men gather grapes of thorns or figs of thistles? Even so every good tree bringeth forth good fruit, and every evil tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit. Every tree that bringeth not forth good fruit shall be cut down and shall be cast into the fire. Wherefore by their fruits you shall know them. *St. Matt.* vii. 16-20.

He that keepeth the fig-tree shall eat the fruit thereof. *Prov.* xxvii. 18.

Say to the just man that it is well, for he shall eat the fruit of his doings. *Is.* iii. 10.

A secure mind is like a continual feast. *Prov.* xv. 15.

Our glory is this, the testimony of our conscience, that in simplicity of heart and sincerity of God, and not in carnal wisdom, but in the grace of God, we have conversed in this world. *2 Cor.* i. 12.

2. *Holy devotion*; He struck the rock in the wilderness, and gave them to drink as out of the great deep. . . . They ate and were satisfied exceedingly; and He gave them their desire. *Psa.* lxxvii. 15, 29.

The smell of thy garments is as the smell of frankincense. . . . My sister, My Spouse is a garden enclosed; a garden enclosed and a fountain sealed. Thy plants are a Paradise of pomegranates with the fruits of the orchard: cyprus with spikenard; spikenard and saffron; sweet cane and cinnamon, with all

the trees of Libanus; myrrh and aloes, with all the chief perfumes: the fountain of gardens, the well of living waters which run with a strong stream from Libanus. Arise, O north wind, and come, O south wind; blow through My garden, and let the aromatical spices thereof flow forth. *Cantic.* iv. 11-16.

Let my Beloved come into His garden and eat the fruit of His apple-trees. I am come into My garden, O my sister, My Spouse; I have gathered My myrrh, with My aromatical spices. I have eaten the honeycomb with My honey; I have drunk My wine with My milk; eat, O friends, and drink, and be inebriated, O dearly beloved.

I sleep, but my heart is watching; it is the voice of my Beloved knocking: Open to Me, My sister, My love, My dove, My undefiled; for My head is full of dew and My locks of the drops of the nights. . . . I adjure you, O ye daughters of Jerusalem, if you find my Beloved, that you tell Him that I languish with love. *Cantic.* v. 1, 2, 8.

I will take hold of Thee and bring Thee into my mother's house: there Thou shalt teach me, and I will give Thee a cup of spiced wine, and new wine of my pomegranates. . . . Who is this that cometh up from the desert, flowing with delights, leaning on her Beloved? . . . Thou that dwellest in the gardens, the friends hearken; make me hear Thy voice. *Cantic.* viii. 2, 5, 13.

The Lord said unto Moses, Take unto thee spices, stacte and onycha, galbanum of sweet savour and the clearest frankincense. All shall be of one weight. And thou shalt make incense compounded by the work of the perfumer, well mixed together, and pure,

and most worthy of sanctification. And when thou hast beaten all into very small powder, thou shalt set of it before the tabernacle of the testimony, in the place where I will appear to thee. Most holy shall this incense be to you. You shall not make such a composition for your own uses, because it is holy to the Lord. *Ex. xxx. 34-37.*

My delights were to be with the children of men. Now, therefore, ye children, hear Me: Blessed are they that keep My ways. *Prov. viii. 31, 32.*

3. *Love of our neighbour*; I, as a fruitful 'olive-tree in the house of God, have hoped in the mercy of God for ever. *Ps. li. 10.*

There is a treasure to be desired, and oil in the dwelling of the just. *Prov. xxi. 20.*

Exercise thyself unto godliness; for bodily exercise is profitable to little: but godliness is profitable to all things, having promise of the life that now is and of that which is to come. *1 St. Tim. iv. 7, 8.*

Jesus answering said, A certain man went down from Jerusalem to Jericho and fell among robbers, who also stripped him, and having wounded him went away, leaving him half dead. And it chanced that a certain priest went down the same way; and seeing him passed by. In like manner also a Levite, when he was near the place and saw him, passed by. But a certain Samaritan, being on his journey, came near him; and seeing him was moved with compassion. And going up to him bound up his wounds, pouring in oil and wine; and setting him on his own beast brought him to an inn and took care of him. And the next day he took out two pence and gave to the host, and said, Take care of him; and whatsoever

thou shalt spend over and above, I at my return will repay thee. Which of these three, in thy opinion, was neighbour to him that fell among the robbers? But he said, He that showed mercy to him. And Jesus said to him, Go, and do thou in like manner. *St. Luke* x. 30-37.

Prayer.

O my Beloved, I come into Thy garden to eat of the fruit of Thy apple-trees. Even the leaves are for my healing. Thou, my Jesus, art the fruit of life, bringing to my soul the deliciousness of the Spirit. Jesus, be to me all in all: and let the world with all that is in it be to me nothing. O my Beloved, I come into my mother's house to drink the new wine of Thy Father and the water ever flowing from the rock. Thy Body and Blood, O Incarnate Word, are the food for which I long with all the longing of my soul. Let me dwell here, under Thy shadow, O Thou whom my soul loveth, that Thy fruit may be very sweet to my taste. I taste Thy sweetness and know what Thou art, by the Holy Spirit whom Thou hast given me. Thou ever lovest Thy Eternal Spirit with an infinite love, for He is God as Thou art God: and He ever proceeds from Thy Father and from Thee, as an uncreated Bond of love. Thou ever lovest that Blessed Spirit, the sanctifier, with all the love of Thy Soul; for no soul, my Jesus, has been sanctified and filled by Him as Thy Soul has been sanctified, and as it is filled now with His light and love. The love of God is shed abroad in Thy Heart by the Holy Ghost who is given to Thee. Thou didst send Him to us and

give Him to us. The Father sent Him to us in Thy name. In Thy Soul, Incarnate Word, more than in all souls, He pours forth the love of God with an overflowing stream. That love is like the deeps of the great sea. Thou art God over all, blessed for evermore, dwelling in the inaccessible light, the Only-begotten Son of the Father ; and Thou art man, the Son of Mary, made of the dust as we are made of the dust. Thou art our Elder Brother and our God. As we are of flesh and blood, Thou in Thy love didst assume our nature to a personal union with Thyself. 'O Jesus, Word of God, only Son of the Father, second Person of the adorable Trinity, Thou wast made flesh and dwelt among us. Thou dwellest with us now in this sweetness of the corn and wine of Heaven. Thou art ever in the Tabernacle with Thy Body and Blood and Soul and Godhead. O my Brother, Thou didst die for me. For me Thou didst give Thyself in uttermost anguish on the Cross. Now Thou livest for me in the gladness of Thy Heart, in this mystery of the harvest and vintage of grace. Thou art coming to me in Holy Communion. Give me some little drops from the sea of the love of God, which is ever in Thy Soul. It is unfathomable and boundless. It is now flowing round His footstool with ceaseless tide, ever bathing His feet with ripples of sweetness, ever lying unruffled in His light. Give me, crowned Jesus, all the love and light and sweetness of grace that I can hold in my soul. Now in my hunger I come to Thee at Thy Table for Thy Holy Body ; and in my thirst I come to Thee, the spiritual Rock, for Thy Precious Blood.

Thanksgiving.

O Holy Ghost, Lord of life, Giver of life, Love of the Father and the Son, Thou ever spreadest a table for me in the desert. Thou ever ledest me to Him who is the Master of the house in which the heavenly banquet is always spread. Thou dost lead me to the abundance of wheat ; and He is the Lord of the harvest. Thou dost lead me to the abundance of wine ; and He is the Gleaner of the vintage. Thy light is ever falling on the vineyards of the Blood of Jesus, and on the cornfields of His Heart. In the white glory of His Godhead and in the ruddiness of His Passion He comes to me in the Sacred Host. Then I feed on Him, the Bread of God. Then I drink His Blood, the Blood of the Victim of eternity, the Lamb for ever slain. I call to mind, O Spirit of truth, the words that Thou hast spoken about Him. I feel the preciousness of those words and the greatness of their comfort. Now indeed I have a Tabernacle for a shadow in the daytime from the heat, and for a place of refuge and a covert from the whirlwind and rain. Now a Man is to me a hiding-place from the storm and a covert from the tempest. The Man Christ Jesus is to me rivers of water in a dry place, and the shadow of a great rock in a desert land. I eat the Bread of Life with thankfulness of heart ; and I drink of the brook in the way and lift up my head. For this I bless Thee and praise Thee, as I bless and praise Jesus and His Father. I thank Thee, Eternal Spirit, whose servant I am, for all Thy gifts, and I implore Thee, O Spirit of kindness, to fill me with the spirit of thankfulness and adoration and praise. It seems to me sometimes in the shadow of

the Tabernacle as if even here in Kedar there were no more death nor sorrow nor crying nor any more pain : as if even here, amid all weakness and darkness, Thy strength and light were revealed and seen ; and as if even in this old world of sin all things were made new. For here the Lamb in the midst of the throne feeds me. Here my loving Jesus, signed with wounds and wearing His many crowns, leads me to the fountains of living water. Here God with His own Fatherly hands wipes away tears from my eyes. O Blessed Spirit, O gracious Comforter, O Paraclete of God, give me day by day a deeper spirit of adoration, and a brighter spirit of love when I receive Jesus at the Altar. By Thee I will ever fly to His Wounds. By Thee I will be ever bathed in His Blood. By Thee I will be ever hidden in His Heart. O Heart of Jesus ; O Pearl of great price. O Spirit of the Father and the Son, fill my heart with gladness for all that I have. By Thee I will sing joyfully to God all the days of my life. By Thee I will serve Him with gladness. By Thee I will always come into the presence of Jesus in the Tabernacle, and rejoice before Him with exceedingly great joy. By Thee I will go through the doors of His house with praise ; and enter His courts with a hymn of melody in my heart. By Thee I will give glory to Him in the Tabernacle, and praise His name as He dwells on the Altar. His truth is the changeless word of God : and He, the Lord of all, is very sweet, and His mercy endureth for ever, yea, for ever and ever.

Glory be to Jesus in the Sacrament of His Heart.

Glory be to Jesus in the Sacrament of His Blood.

Glory be to Jesus in the Sacrament of His Five Wounds.

Glory be to the Holy Ghost, who overshadowed the Mother of God.

Glory be to the Holy Ghost, by whom the Word was made flesh.

Glory be to the Holy Ghost, by whom Jesus offered Himself without spot to God.

Glory be to the Holy Ghost, the Paraclete, whom the Word Incarnate sent.

Glory be to the Holy Ghost, whom the Father sent in the name of Jesus.

Glory be to the Holy Ghost, who loved us and came to us at Pentecost.

Glory be to the Holy Ghost, by whom we say, 'Jesus.'

Glory be to the Eternal Father, who loved us and gave us His Son and His Spirit.

Glory be to the Eternal Father, who comes to us and dwells in us.

Glory be to the Eternal Father, to whom we have access, by Jesus, in One Spirit.

THE END.

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